# A STUDY OF THE ABHIDHARMAHṚDAYA: THE HISTORICAL DEVELOPMENT OF THE CONCEPT OF KARMA IN THE SARVĀSTIVĀDA THOUGHT

by

Wataru S. Ryose

A thesis submitted in partial fulfillment of the requirement for the degree of

Doctor of Philosophy
(Buddhist Studies)

at the

UNIVERSITY OF WISCONSIN-MADISON

1987

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An English Translation of Karma-varga

Preface to the Translation

## ACKNOWLEDGEMENTS

I have learned so much from so many people while doing this study that I cannot mention all of them. My special thanks are due to Professor Minoru Kiyota, my advisor at the University of Wisconsin-Madison, who has encouraged me throughout my graduate studies and dissertational research. Thanks are also due to Dr. Genjun H. Sasaki of Otani University, Kyoto, Japan, who first guided me toward an appreciation for the intricacies of Buddhist doctrine; to Professor Francis Wilson of University of Wisconsin-Madison, who by her teaching showed me the beauty of Sanskrit; to Professor Robert Miller who revealed to me a new perspective of Buddhism; to Dr. Paul Griffiths of Notre Dame University, who, as a scholar and friend, shared with me his extensive knowledge; to Rev. Gyoko Saito of Higashi Honganji Temple, Los Angeles, for his personal support during the course of my graduate studies; and finally to all my friends in both Japan and America without whom this study could not have been completed. I must mention one of them: Amy Wasserstrom who carefully read the first draft and gave me useful suggestions.

ABBREVIATIONS

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|---|---|
| AH | Abhidharmahṛdaya |
| AHS | Abhidharmahṛdayasūtra |
| AK | Abhidharmakośabhāṣya |
| AKV | Abhidharmakośavyākhyā (Sphūṭārthā) |
| AN | Aṅguttaranikāya |
| DN | Dīghanikāya |
| JP | Jñānaprasthāna |
| Kokuyaku | Kokuyaku issaikyō |
| MAS | Miśrakâbhidharmahṛdayaśāstra |
| MN | Majjhimanikāya |
| MVS | Mahāvibhāṣā |
| SN | Samyuttanikāya |
| Taisho | Taishō shinshū daizōkyō |

# INTRODUCTION

Buddhism has developed the concept of karma throughout its history. The following verses in the Suttanipāta, one of the oldest Buddhist texts, express the meaning of karma.

> "The world is realized by [human] action (kamma). Human beings are recognized by [their] actions. All sentient beings are bound to actions, just as a linchpin of a quickly moving chariot...
>
> Thus the wise should truly know this action. If they recognize the concept of dependent co-arising, then they will truly know action and its effect."[1]

Thus, the Buddha understood karma as human action and strongly emphasized it in his teaching. The Buddha himself was, therefore, referred to as 'kammavāda' (the holder of the view of karma), or 'kiriyavāda' (the promulgator of the consequence of karma).[2]

However, the theoretical foundations and soteriological aims of the Buddhist concept of karma are not yet clearly understood, despite the large number of works available on this subject. There are, of course, some exceptions: James P. McDermott's Development in the Early Buddhist Concept of Kamma/Karma (New Delhi: Munshiram

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[1] Suttanipāta, 654;655.

[2] DN, I, p.115.

Manoharlal, 1984) deals with the concept of karma as it developed in Buddhist scriptures, particularly in the Vinaya and Sutta Piṭaka. There are also a number of specialized studies which cover that concept as understood not only in Buddhism but also in other Indian philosophies and religions.[3] But there are few comprehensive works which attempt to examine the theoretical foundations of karma within the history of Indian Buddhist philosophy.

Indian Buddhist texts, particular Abhidharma texts, are important here. Let me briefly describe the circumstances which contributed to the compilation of these texts. Several centuries after the death of the Buddha, Buddhist communities split into a number of distinct schools. These schools attempted to explain the Buddha's teachings in various manners and established their own methods to clarify the Buddha's teachings. Their differing philosophical views resulted in the production of the Abhidharma. These texts are the repository of all Buddhist teachings of that time and provide the theoretical foundation for all Buddhist doctrine. Among those Abhidharmic schools, the Sarvāstivāda-Vaibhāṣika school was the most influential and prolific in

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[3]See, for example, Wendy D. O'Flaherty (ed), Karma and Rebirth in Classical Indian Tradition, (Berkeley: University of California Press, 1980); Ronald W. Neufeldt (ed), Karma and Rebirth--Post Classical Developments, (Albany: State University of New York Press, 1986) and so on.

India. In their works, originally written in Sanskrit, the concept of karma was first philosophically systematized and given a primary concern. The understanding of karma in the Sarvāstivāda in turn became normative not only for Buddhism in India but also for it in other countries. This is attested by the fact that the Abhidharmakośa, one of the Sarvāstivādins' texts, has been studied as a basic text for Buddhist scholars and students in Tibet, China and Japan. The theoretical foundations developed in this school, therefore, provides us with a proper understanding of the significance of karma in the entire range of Buddhist thought.

Thus, this study is intended to treat the concept of karma specifically within the history of Sarvāstivāda thought. To this aim we shall concentrate on the Abhidharmahṛdaya of Dharmaśrī, because this text was the first work that attempted to systematize all doctrine of this school. Its doctrinal analysis provides us with a neat summary of previous Abhidharma studies, and its organizational structure became a model for later Sarvāstivāda texts.

Analytical works on Abhidharma texts have been done by western as well as Japanese scholars.[4] These studies,

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[4]For example, Louis de La Vallée Poussin, L'Abhidharmakośa de Vasubandhu, 6 vols, (Brussels: IBDHEC,

however, mainly focused on the Abhidharmakośa of Vasubandhu. This text, though important, actually does not represent the philosophy of the Sarvāstivāda school, rather that of the Sautrāntika, a subdivision of the Sarvāstivāda. Few systematic works on other important texts including the Abhidharmahṛdaya have been done. Moreover, there are few comprehensive works which examine the concept of karma within the history of the Sarvāstivāda school.

This study consists of an expository essay on and an annotated translation of the third chapter, the Karma-varga, of the Abhidharmahṛdaya; that chapter deals with the concept of karma systematically. First, I will treat karma's three major functions in Buddhism: (1) karma as that which shapes the mode of human existence; (2) karma as a description of human action from the perspective of the Buddhist concept of dependent co-arising (pratītyasamutpāda), that is, the relationship between the human action and its effect, and (3) karma as a principle of Buddhist ethics, that is, a means of controlling the members of the Buddhist community,

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1971); Erich Frauwallner, "Abhidharma-Studien", (WZKSO 1963, PP.20-36; 1964, PP.59-99; 1971, PP.69-121; 1972, PP.95-152; 1973, PP.125-148); Theodore Stcherbatsky, The Central Concept of Buddhism and Meaning of the Term Dharma, (Delhi: Motilal Banarsidass, 1970, reprint); Kimura Taiken, Abidarumaron no kenkyū, (Tokyo: Daihōrinkaku, 1968, reprint); Fukuhara Ryōgon, Ubu abidarumaron no hattatsu, (Kyoto: Nagatabunshōdō, 1965); Sakurabe Hajime, Kusharon no kenkyū, (Kyoto: Hōzōkan, 1968) and so on.

particularly monks.

Second, an annotated translation of the third chapter of the Abhidharmahṛdaya is attached to this study as a textual reference. Though the Abhidharmahṛdaya has been translated into western languages,[5] these works have not attempted to interpret and contextualize the central theme of that text within the history of Sarvāstivāda school. This study attempts to make a small contribution by examining the philosophy of that text in a specific area: the evolution of the concept of karma. This text has two direct commentaries: the Abhidharmahṛdayasūtra and the Miśrakâbhidharmahṛdayaśāstra. I will also examine these two works in order to further explore the doctrinal development of the concept of karma in this school.

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[5]Charles Willemen The Essence of Metaphysics: Abhidharmahṛdaya, (Brussels: Publication del'Institut Belge des Hautes Etudes Bouddhiques, 1975); I, Armelin, Le Coeur de la Loi Supreme. Traite de Fa-Cheng. Abhidharmahṛdaya-śāstra, (Paris: Geuthner, 1978).

# PART ONE

# CHAPTER ONE

## THE ORIGIN AND THE ABHIDHARMA WORKS OF THE SARVĀSTIVĀDA SCHOOL

Abhidharma forms the part of the Buddhist tripiṭaka (that is, the three bodies of teaching of the Buddha) which deals with philosophy in a detailed way.

Early Buddhist philosophy of the Nikāya and Āgama is usually regarded as doctrine directly related to practice; practice indicates meditation and meditation is the most fundamental means to reach nirvāṇa. With the appearance of various Hīnayāna schools and the subsequent composition of Abhidharma literature, Buddhist theoretical thinking became more analytical. In this literature, such notions as elements, power and faculties, cosmology, Karma, passion (kleśa), a system for attaining knowledge, meditative training, and so on, were explored. Its systematization was one of the greatest achievements in the history of Buddhist philosophy.[1]

Vasubandhu, the 5th century Abhidharma master, in his Abhidharmakośa (hereafter abbreviated as AK), one of the

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[1]Edward Conze, A Short History of Buddhism, (London: George Allen & unwin, 1980), pp.54-57.

most famous Abhidharma compositions, describes the essence of the Abhidharma in the following manner: "The Abhidharma is pure wisdom (prajñā) with its accompanying elements. Wisdom is the discernment of dharma."[2]

Wisdom, the object of speculation in the Abhidharma, is then expounded as analytical, systematic understanding of all dharmas. Buddhaghosa, the 5th century Theravāda master, explains it in this way; "The Abhidharma is the instruction in the absolute nature of things."[3] Many Hīnayāna schools later produced Abhidharma compositions in order to represent their theoretical understanding of all dharmas. They also attempted to classify their own doctrinal positions. Among these Abhidharmic schools, the Sarvāstivāda school was the most influential in India.

The Sarvāstivāda school, as the name indicates (sarva asti: everything exists), established a realistic philosophy which had a great impact on the development of Mahāyāna Buddhism. This highly developed doctrine is found in various extant works.

The rise and development of various Buddhist schools or sects, however, is shrouded by mystery due to lack of historical evidence. The Sarvāstivāda school is no

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[2]Abhidharmakośa, I, 2A.

[3]Atthasālinī, III, 488.

exception. In spite of this, there have been scholars such as A. Bareau, E. Conze and N. Dutt who have made progress in clarifying the history of the Sarvāstivāda school.[4] I will make no attempt here to completely review their works, but instead will refer to the sources available which shed light on this school's development.

The Sarvāstivāda was active in the extreme north-west region of India, especially Gandhara and Kashmir. According to traditional accounts, King Aśoka sent Buddhist missionaries to various regions of India and Ceylon. As a result, many Buddhist monastic communities were established in disparate areas. Considering this fact, we can suggest that the origin of the Buddhist schools occurred on the basis of simple geographical separation. It is certainly sufficient here to give a few examples of early Buddhist schools named after geographical regions, such as Mahīśāsaka and Haimavata. In the same way, we can assume that the origin of the Sarvāstivāda also had to do with geographical isolation at the time of Aśoka; the Buddhist community in Gandhara and Kashmir later became the Sarvāstivāda school.

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[4]Andre Bareau, Les sectes bouddhiques du Peti Véhicule, (Saigon: Publications de EFEO, 1955); Nalinaksha Dutt, Buddhist Sects in India, (Culcutta: Firma K.L. Mukhopadyay, 1970); Edward Conze, Buddhist Thought in India, (Ann Arbor: The University of Michigan Press, 1979, reprint); Masao Shizutani, Shōjōbukkyō no kenkyū,(Kyoto: Hykkaen,1978), and so on.

This has been the traditional, widely accepted view.[5]

After the death of the Buddha, some differences arose in Buddhist monastic communities; tensions developed into doctrinal disputes around the time of King Aśoka. In the history of Buddhism, the first schism was that between the Mahāsaṃghika and the Sthavira. The former, the Mahāsaṃghika (meaning 'great groupists') were characterized as rather lax in their discipline, and the later, the Sthaviras (meaning 'elders') prided themselves on their seniority and orthodoxy. The Mahāsaṃghika developed as Mahāyāna Buddhism in the second period. The Sthavira became the Theravāda.[6]

Each of these two groups experienced further subdivisions, ultimately resulting in the traditional eighteen or twenty Hīnayāna schools. One school, known as the Sarvāstivāda, split from the Sthavira. It established itself as an independent sect with a distinct philosophical view. The Sthavira, otherwise known as the Vibhajyavādin, became the Theravāda. Paul Griffiths evaluates the separation of these two schools in the following manner:

It is certainly true, in any case, that the separation

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[5]Akira Hirakawa, Indo bukkyōshi, (Tokyo: Shunjūsha, 1975),pp.127-128; Shizutani, pp.6-10; Shingyo Yoshimoto, Abhidarma shisō, (Kyoto: Hōzōkan, 1982), pp.32-33; Paul Griffiths, Indian Buddhist Meditation-Theory: History, Development and Systematization,(University of Wisconsin-Madison: Unpublished Ph.D Dissertation, 1983), pp.204-206.

[6]Conze, pp.31-38.

of the Sarvāstivāda from the school which later became the Theravāda was effective from the second century BC onwards. We know this because the Sūtra and Vinaya literature of the two schools is substantially identical and must have been based on a common original, whereas the Abhidharma literature of the two schools has only identical parallels, and must therefore have developed independently, subsequent to the separation of the schools.7

The Sarvāstivāda, among other Hīnayāna schools, developed characteristic philosophical ideas in its Abhidharma literature. When we refer to the Abhidharma, we often refer to some version of the Sarvāstivāda Abhidharma, usually the Vaibhāṣika, if reference is specific. The Sarvāstivāda, like the Theravāda, has seven canonical Abhidharma texts. As Paul Griffits mentions, the resemblance of the two bodies of literature, however, indicates only incidental parallels.[8] The seven canonical Sarvāstivāda texts are:

I. Jñānaprasthāna

II. Prakaraṇapāda

III. Vijñānakāya

IV. Dharmaskandha

V. Prajñaptiśāstra

VI. Dhātukāya

VII. Saṅgītiparyāya

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[7]Griffiths, p.206.

[8]ibid.

The most important and developed of the seven texts is the Jñānaprasthāna (hereafter abbreviated as JP) which is traditionally regarded as the major text, of which the other texts are appendages or 'feet' (pada).[9] This text is traditionally attributed to Kātyāyanīputra, who composed the text in order to compile the Abhidharma believed to be the actual sayings of the Buddha.[10]

It should be noted that the Sarvāstivādins attempted to guarantee the sacredness of their works, especially that of Abhidharma, by claiming the authority of the Buddha. On the other hand, the Sautrāntika school, which later split from the Sarvāstivāda, denied the canonical authority of the major Abhidharma works. The Sautrāntika, as the name indicates (meaning; 'Sūtra, the best'), admitted the canonical authority only to the Sūtras.[11]

It is extremely difficult to fix a date for any of these texts at the present time. About the chronology of these texts, Junjiro Takakusu states in the following manner:

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[9]Junjiro Takakusu, "The Abhidharma Literature of the Sarvāstivādins," JPTS, (London: PTS, 1904-05), p.73.

[10]Mahāvibhāsā (Taisho, 27, 1B).

[11]Abhidharma-ñyāyānusāra-śāstra (Taisho, 29, 329C); Abhidharmakośa-bhāsya, edited by P. Pradhan, (Patna: K.P. Jayaswal Research Institute, 1975, 2nd edition), p.3.

> The seven Abhidharma works of the Sarvāstivāda do not represent one and the same period of Buddhist philosophy, nor do they agree with one another as regards the expositions of categories and nomenclatures in which these books abound. They must have come into existence one after another, in the course of several centuries before they began to be recognized as a body of literature.[12]

E. Frauwallner, Taiken Kimura and others, without giving the actual date for the composition of the texts, classify three periods in the evolution of the Sarvāstivāda Abhidharma texts. The first is the period of the composition the Saṅgītiparyāya and the Dharmaskandha, which were composed immediately after the composition of the Nikāya and Āgama. The second is the period of the composition of various commentaries including the Vijñānakāya, the Prakaraṇapāda, the JP and its commentary, the Mahāvibhāṣā (hereafter abbreviated as MVS) and so on. The third is the composition of the works which systematized the Sarvāstivāda doctrines and represented the final stage in the evolution of the Sarvāstivāda school. The Abhidharmakośa is the most well-known and influential text in this last period.[13]

Thus, the JP, which falls in the second category, was

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[12]Takakusu, pp.118-119.

[13]E.Frauwallner,"Abhidharma-studien", WZKS, Bd. 7,8,15,16,17; Taiken Kimura, Abhidatumaron no kenkyū, (Tokyo: Daihorinkaku, 1968, revised edition), pp.27-72; Hajime Sakurabe, Kusharon no kenkyū, (Kyoto: Hozokan, 1968), pp.41-61.

the first work that expounded the specific view of philosophy of the school. It was probably composed around the first century BC. Some commentaries were produced by many scholars in Gandhara and Kashmir.[14] The JP, a systematic work, had a great influence on later texts. The JP, like the other six texts, is extant only in Chinese.

Also in the second category are commentaries on the JP. The most detailed of which is the MVS whose authorship is attributed to 500 arhats under the direction of Vasumitra. This text was translated into Chinese by Hsuan-Tsang 656-659 AD.[15] Another commentary on the JP, the Vibhāṣā-śāstra, is traditionally attributed to Kātyāyanīputra himself. This text was translated into Chinese by Buddhavarman and others.[16] Of the two, the MVS, which is more extensive in its explanation, can be appreciated in terms of the development of Sarvāstivāda thought. Neither are extant in the original Sanskrit.

Many scholars of the Sarvāstivāda, though admitting the importance of these commentaries, seemed to have had difficulty in studying them because of their forbidding length and complexity. A digest or primer seemed necessary

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[14]Yoshimoto, p.34.

[15]Mahāvibhāṣā (Taisho, #1545).

[16]Vibhāṣā-śāstra (Taisho, #1546).

to tackle them. Dharmaśrī's Abhidharmahṛdaya (hereafter abbrebiated as AH), which has been traditionally regarded as a digest of the MVS, fulfilled this role. According to Hajime Sakurabe, the AH, which falls in the third category, was one of the most important texts that neatly systematized Sarvāstivāda thought.[17] This text has two commentaries.[18] A detailed discussion on these two texts together with the AH itself will be made in the next chapter.

The AK of Vasubandhu is another post-Vibhāṣā Sarvāstivāda Abhidharma text. It was composed in North-West India during fifth century AD. It was greatly influenced by the systematic and philosophical views of the AH.[19] This text has been one of the most throughly examined works in the history of Buddhism. It should be noted that the author, Vasubandhu himself, was not a Vaibhāṣika but a Sautrāntika, and due to that bias he was frequently critical of the Sarvāstivāda (especially that of the Vaibhāṣika of Kashmir). Vasubandhu later composed the Karmasiddhiprakarana, the Viṃśatikā and the Triṃśikā, etc. Thus he had a great influence on the development of Mahāyāna Buddhism--

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[17]Sakurabe, pp.58-59.

[18]Abhidharmahṛdaya-sūtra (Taisho. #1551); Miśraka-abhidharmahṛdaya-śāstra (Taisho, #1552).

[19]Griffiths, p.194.

especially the Yogācāra school.[20]

Saṅghabhadra, one of the Vaibhāṣikas, composed the Abhidharmanyāyānusāraśāstra by drawing upon the structure of the AK. His first concern was to refute the Sautrāntika views expressed in the AK. Then, in composing the Abhidharmapiṭakaprakaraṇaśāsanaśāstra, he defined the tenets of his own school. Both works were written originally in Sanskrit, but now are extant only in Chinese.[21] Counterarguments against the Mahāyāna employed by the Sarvāstivādins are also found in the Abhidharmadīpa, whose authorship is uncertain. An incomplete version of this text and its commentary are extant only in Sanskrit.[22] These works exhibit a tension between the dominant Sarvāstivāda school and other dissident schools, exhibiting the sophisticated level of philosophical argumentation up to that time.

Through the activities of the Sarvāstivādins, North-West India (especially Kashmir) became a center of Buddhist philosophical studies. Other schools too though, such as

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[20] Index to the Abhidharmakośabhāṣya, ed. by Akira Hirakwa, (Tokyo: Daizo shuppan, 1973), vol.I, pp.x-xvii.

[21] Abhidharmanyāyānusāraśāstra (Taisho, #1562); Abhidhrmapiṭakaprakaraṇaśāsanaśāstra (Taisho, #1563).

[22] Abhidharmadīpa with Vibhāṣāprabhāvṛtti, ed. by P.S. Jaini, (Patna: K.P.Jayaswal Research Institute, 1977, 2nd edition).

the Sammatīya, a subdivision of the Vātsīputrīya, gained popularity. Around the seventh century, this school was more vital than the Sarvāstivāda.[23] The Sarvāstivāda, especially Kashmir-Vaibhāṣikas, eventually exhausted their philosophical arguments and had no hope for doctrinal development. On the other hand, the Sarvāstivādins in Mathura were still vital and then proclaimed themselves the Mūla-Sarvāstivādins (meaning that the original Sarvāstivādins) in order to distinguish themselves from the Kashmir-Vaibhāṣikas.[24] However, with the development of Mahāyāna Buddhism, both the Mūla-Sarvāstivādins and the Kashmir-Vaibhāṣikas in time lost any stronghold they may have had.

After the tenth century AD, the Sarvāstivāda school stagnated, produced no more Abhidharma works and eventually disappeared. However, the school layed the ground-work for wide-ranging and precise argumentation of Buddhist doctrine. Its influence on later Buddhist thought proved to be extensive, demonstrated by the fact that various Sarvāstivāda Abhidharma texts are still studied in China, Tibet and Japan as core texts in the exploration of Buddhist philosophy.

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[23]Shizutani, pp.220-221.

[24]ibid., pp.153-160.

# CHAPTER TWO

## THE POSITION OF THE ABHIDHARMAHṚDAYA IN THE HISTORICAL DEVELOPMENT OF THE SARVĀSTIVĀDA THOUGHT

### 1. Abhidharmahṛdaya: Its Author

The Abhidharmahṛdaya (AH) was a work which neatly systematized and outlined the doctrine of the Sarvāstivāda school. It was originally written in Sanskrit, but is now extant only in Chinese. There are few primary sources available to us for the reconstruction of the life of its author. Even the name of its author in the original Sanskrit is uncertain. The search for historical evidence to indicate an early Indian author is fraught with many problems. Therefore, I shall briefly make reference to the sources available, concluding with my own tentative suggestions.

The AH is attributed to Dharmaśrī, though there is much debate whether or not Dharmaśrī can properly be Fa-sheng's name (Fa-sheng is the Chinese translation of the author's name) in Sanskrit. Taiken Kimura reconstructs Fa-sheng as Dharmaśrī.[1] Chizen Akanuma, however, prefers Dharmaśreṣṭhin

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[1] Taiken Kimura, Abidatumaron no kenkyu, (Tokyo: Daihorinkaku, 1968, revised edition), p.222 ; Kokuyaku issaikyo, Vol.21, ed. by U. Watanabe, K. Mizuno and H. Oishi, (Tokyo: Daitoshuppan, 1976, revised edition), pp.119-121.

because of the final -ti in the transcription of his name, Ta-mo-shih-li-ti.[2] I agree with Charles Willmen that T'an-mo-shih-li mentioned in the Ch'u Yao Ching (a Chinese translation of the Udānavarga) is probably the author of the AH and the transcription for Dharmaśrī. Moreover, 'sheng' is a common translation of 'śrī'.[3] It must be said, however, that more research into this issue is needed; For example, investigating other Indian Buddhist materials as well as various Sanskrit manuscripts found in Central Asia which might contain some information about the author of the AH.[4] A full investigation of this kind lies outside the scope of this study. Dharmaśrī is the best tentative suggestion we can make at the present time.

One of the sources available to us for the reconstruction of Dharmaśrī's life is the San Lun Hsuan I of Chi-tsang (549-623 AD). Chi-tsang mentions that Dharmaśrī lived around 700-800 years after the Buddha's

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[2]Chizen Akanuma, Indo bukkyō koyūmeishi jiten, (Kyoto: Hozokan, 1967), pp.166-167.

[3]Charles Willmen, The Essence of Metaphysics-Abhidharmahṛdaya, (Bruxelles: Publication de l'Institute Beige des Hautes Etudes Bouddhiques, N.4, 1975), p. VI.

[4]Kogi Kudara lately argues that "Dharmavijaya" is more appropriate than Dharmaśrī. His suggestion is made by employing Uigur materials. See "Uigur-yaku abidarumaronsho nimieru ronshi ronsho no bonmei", Inodogaku bukkyōgaku kenkyū, 1982, vol. 31-1, pp.371-374.

Nirvāṇa.[5] Pu-kuang's Chu-she Lun Chi, a Chinese commentary on the Abhidharmakośa, written around 655-665 AD, on the other hand, mentions that Dharmaśrī lived around the fifth century after the Buddha's Nirvāṇa; he was active in Tukhara-Balkh, the present-day North-East region of Afghanistan, and composed the AH.[6]

According to Chinese tradition, the Buddha may have died at some time between c.500 and c.400 BC. This tradition was conveyed by an Indian monk named Saṅghabhadra, who came to China in 489 AD. According to the Vinaya tradition of Indian monks, he placed the death year of the Buddha in 486 BC and the birth year in 566 BC.[7] His chronology seems to be reliable and many scholars follow it. Relying on the tradition of Saṅghabhadra, Pachow fixed the time of the death of the Buddha at about 483 BC.[8] Having investigated legends in Sanskrit, Tibetan and Chinese, Hakui Ui concluded that the dates of the Buddha are 466-386 BC.[9] His chronology

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[5]San Lun Hsuan I (Taisho, 45, 2C).

[6]Chu-she Lun Chi (Taisho, 41, 11C).

[7]See Hajime Nakamura, Indian Buddhism-A Survey with Bibliographical Notes,(Tokyo: KUFS Publication,1980),pp.13-14.

[8]W. Pachow, "A Study of the Dotted Record," JAOS, vol.85, No.3 1965, pp.342-349.

[9]Ui Hakuju, Indo tetugaku kenkyū, vol.2, (Tokyo: Koshisha, 1926), pp.1-112.

is generally accepted by Japanese and Chinese scholars.[10] If we accept Ui's chronology, it should be suggested that Dharmaśrī lived sometime between 100 AD and 200 AD, or at sometime between 300 AD and 400 AD. But there is further evidence which can be examined.

I shall, then, introduce some of the chronological discussions on the composition of the AH. Tao-yen suggests that Dharmaśrī should be placed before the JP of Kātyāyanīputra and this suggestion is accepted by E. Frauwallner.[11] The JP is generally placed in 150-50 BC.[12] Upon examination, however, the AH seems to be more recent than the JP because of the fact that both the form of the AH, a mixed verse/prose text, and the views expressed in the text show a higher development than the JP. Several centuries seem to separate these two texts. This view, broadly speaking, is followed by many Japanese scholars.[13]

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[10]Various discussions on the date of the Buddha are introduced in Hajime Nakamura's Indian Buddhism--A Survey with Bibliographical Notes,(Tokyo: KUFS publication, 1980), pp.12-15.

[11]Chu San Tsang Chi Chi (Taisho, 55, 74A); E. Frauwallner, "Abhidharma-studien," (WZKS, 1971), p.72; 102.

[12]Masao Shizutani, Shojo bukkyoshi no kenkyu, (Kyoto: Hykkaen, 1978),p.113-114

[13]Kimura, p.225; Ryogon Fukuhara, Ubu abidatumaron no hattatu, (Kyoto: Nagata bunshodo,1965),pp.395-396; Ryujo Yamada, Daijobukkyo seirituron josetu, (Kyoto: Heirakuji shoten, 1959), p.114.

According to this view, the suggestion that Dharmaśrī may have lived sometime between 100 AD and 200 AD is more probable than the earlier dates.

It should be noted that the AH has been traditionally regarded as a digest or primer of the MVS. This is mentioned in Chi-tsang's San Lun Hsuan I.[14] Accepting this tradition, Taiken Kimura and others place the MVS in 150 AD and the AH around 200 AD.[15]

Some Japanese scholars, however, disagree with this traditional view. Investigating the relationship between the MVS and the AH, Ryujo Yamada argues that the AH is roughly contemporary with or slightly earlier than the MVS. He suggests that the AH was not necessarily a digest of the MVS. He also suggests that 'Vibhāṣā' in Chi-tsang's San Lun Hsuan I does not indicate the extant MVS, and seems to indicate some kind of MVSs.[16] Shunkyo Katumata argues that there is no direct relationship between the two texts with respect to the doctrine of thought concomitants (caitta).[17] Ryogon Fukuhara concludes that the AH was composed sometime

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[14]San Lun Hsuan I (Taisho, 45, 2C).

[15]Kimura, Abhidatumaron no kenkyu, pp.207-256; Masao Shizutani, Shojobukkyoshi no kenkyu, (Kyoto: Hykkaen, 1978), p.138; Kokuyaku, bidonbu, vol. 21, p.120.

[16]Yamada, p.416-430.

[17]Shunkyo Katumata, Bukkyo niokeru shinshikisetu no kenkyū, (Tokyo: Sankibo, 1974), pp.367-369.

between the composition of the JP and that of the MVS.[18] This conclusion, though not without difficulties, is followed by many scholars[19] and supports the suggestion that Dharmaśrī lived between 100-200 AD.

It should be noted that the Kao-seng Chuan tells that Dharmakāla, an Indian monk, came to China in the middle of the 3rd Century AD, after having studied the AH in India.[20] Thus, the AH must have been existed before then. Considering all the above-mentioned choronological discussions, the most reasonable hypothesis is that Dharmaśrī lived sometime between 100 AD and 200 AD.

As mentioned above, according to Pu-kuang, Dharmaśrī was active in Tukukala-Balkhu, the present-day north-west region of Afganistan, not in Kasmir. From a geographical viewpoint, he seems to have been an Abhidharma master called Bahirdeśaka (meaning 'a master living outside of Kasmir'). Doctrinally he also seemed to have been a Bahirdeśaka, because he sometimes did not accept the views of the

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[18]Fukuhara, pp.395-396.

[19]For example, Kosho Kawamura, Abidatumaronsho no shiryōteki kenkyū, (Tokyo: Nihon gakujutu shinkokai, 1974), pp.42-50; A.K. Warder, Indian Buddhism, (Delhi: Motolal Banarsidass, 1980, 2nd edition), pp.345-347. A.K. Warder, however, places Dharmasri in c. 50 AD.

[20]Kao-seng Chuan (Taisho, 50, 324C).

orthodox Kasmir-Vaibhāṣika.[21]

It must be said again that a great deal of work remains to be done on the life and work of Dharmaśrī. The purpose of this section has been to present a brief introduction to the problems and a very tentative suggestion placing Dharmaśrī within the context of the development of Sarvāstivāda Buddhist thought.

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[21]Yaśomitra understands '<u>bahirdeśaka</u>' as a master outside of Kasmir. See <u>Abhidharmakośavyākhyā</u>, p.14; <u>Kokuyaku</u>, bidonbu, vo.21. pp.120-121; pp.126-136.

## 2. Text, Translations & Commentaries

The AH, since its composition in North-West India during the third century AD, has been one of the most important texts in the history of the Sarvāstivāda school. It is a mixed verse/prose text of ten chapters originally written in Sanskrit. But, like the other main Sarvāstivāda Abhidharma texts, it is now extant only in Chinese. The text contains 247 verses (kārikā) and detailed explanations of them (bhāsya).

Frauwallner reconstructs the original title of the Chinese A-p'i-t'an hsin lun as Abhidharmasāra.[22] Some Japanese scholars, on the other hand, suggest that the original title may have been Abhidharmahṛdaya.[23] Considering the doctrinal content of the text. I. Armelin concludes that 'hṛdaya' is more appropriate than 'sāra'.[24] Moreover, Kogi Kudara has recently discovered the original title, Abhidharmahṛdaya in the Uigur translation of the Tattvārtha,

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[22]Frauwallner, "Abhidharma-studien," pp.69-121.

[23]Shinryo Mochizuki, Bussho kaisetu daijiten, vol.1, (Tokyo: Daito shuppan, 1960-63), p.37; Mizuno, Watanabe and Oishi in Kokuyaku, vol.21, p.119.

[24]I. Armelin, Le Coueur De La Loi Suprême--Traité De Fa-cheng: Abhidharmahṛdayaśāstra, (Paris: Paul Geuthner, 1978), p.19.

a commentary on the AK.[25] The Abhidharmahrdaya is, therefore, the best suggestion thus far.

The AH was first translated into Chinese by an Indian monk, Dharmanandi, around 380 AD. His translation was, however, illegible due to his poor Chinese.[26] Saṃghadeva, an Abhidharma specialist from Kasmir, also translated the text in the form of sixteen chuan or volumes.[27] Around the same period Saṃghadeva seems to have translated the same text in the form of five chuan with Tao-an in Ch'ang-an.[28] But neither of these texts are extant. In 391 AD., Saṃghadeva again translated the text in the form of four chuan on Mt. Lu, with the help of Hui-yuan.[29] This Chinese translation, A-p'i-t'an Hsin Lun is contained in the Taisho shinshu daizokyo (Taisho, #1550). This is the text to which we shall make reference and translate in the following part.

Taiken Kimura states that there was a Tibetan version of Dharmaśrī's work.[30] As far as we know, however, the

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[25] Kogi Kudara, "Uigur-yaku abidarumaronsho nimirareru ronshi, ronsho no bonmei," Indogaku bukkyogaku kenkyu, 31-1, (1982), pp.371.

[26] Chu San Tsang Chi Chi (Taisho, 55, 95C, 109B, 110A): Kao-seng Chuan (Taisho, 50, 328B, 358B).

[27] Chu San Tsang Chi Chi (Taisho, 55, 10C).

[28] ibid., (Taisho, 55, 42B).

[29] ibid., (Taisho, 55, 10C).

[30] Kimura, p.272.

Tibetan translation of Dharmaśrī's works is not extant.

It should be noted that there exists a manuscript (Stein, #6659; Giles, #4336) of Saṃghadeva's translation of the AH found in Tun-huang. This corresponds to one-third of the last part of the Taisho edition.[31] We shall make use of this manuscript as is necessary.

The AH by itself is terse and at times almost incomprehensible. For a proper understanding of it a commentary is necessary. Around 300 AD., Upaśānta, a Sarvāstivādin, wrote such a commentary on the AH called the Abhidharmahṛdaya-sūtra (hereafter abbreviated as AHS).[32] According to its preface there existed many commentaries on the AH.[33] In the discussion that follows we shall make reference only to the surviving Indian commentaries.

The AHS was originally written in Sanskrit, but is now extant only in Chinese. The Chinese text contains 249 verses (kārikā) and their explanations (bhāṣya).

The AHS was translated by Narendrayaśa, together with Fa-chih and others in 563 AD. in the form of six chuan.[34]

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[31] L. Geiles, Descriptive Catalogue of Chinese Manuscripts from Tun-huang in the British Museum, (London, 1957, p.127ff).

[32] Kokuyaku, vol. 21, p.124.

[33] AHS (Taisho, 28, 833B).

[34] Li Tai San Pao Chi (Taisho, 49, 87C).

At that time in China, there already existed more detailed commentaries on the AH as well as other Abhidharma texts, making this translation of the AHS superfluous.[35] This Chinese translation, A-p'i-t'an Hsin Lun Ching is contained in the Taisho shinshu daizokyo (Taisho #1551). This text, however, is one of the limited sources which can provide us with a better understanding to the AH.

Dharmātrāta, a Sarvāstivāda Abhidharma master, wrote a commentary on the AH around the last half of the 4th century in Puṣkaravatī in the region of Gandhara.[36] It was also a mixed verse/prose text with eleven chapters, originally written in Sanskrit and now extant only in Chinese.

Taiken Kimura and others suggest that the original Sanskrit title of this text should be the Saṃyukutâbhidharma-hṛdaya-śāstra.[37] Having investigated Uigur materials, Kogi Kudara has recently argued that the original Sanskrit title should be the Miśraka-abhidharmahṛdayaśāstra. This title is indicated in the Uigur translation of the Tattvārtha, a commentary of the Abhidharmakośa.[38] That seems most plausible, for the term

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[35]Kokuyaku, vol. 21, p.126.

[36]Kimura, p.287.

[37]Kimura, p.286f; Kokuyaku, vol.20, p.5.

[38]Kudara, IBK, 31-1, 1982, p.371.

'Miśraka-kāra' (meaning, 'the author of the Miśraka') is also found in the Abhidharmakośavyākhyā where it seems to indicate Dharmātrāta.[39] A full investigation of this issue employing all the materials available is called for, but that lies outside the scope of this study. I will employ Miśrakâbhidharmahṛdayaśāstra(hereafter abbreviated as MAS) as the title.

Drawing heavily upon the structure of the AH, Dharmātrāta added 349 stanzas to the 247 stanzas of the AH, gave a more detailed analysis and developed his own systematization. Despite the fact that Dharmātrāta was a Gandhara-Sarvāstivādin, we shall see that there is a strong relationship between the MAS and the systematic philosophical views of the Kasmir-Vaibhāṣika. This relationship is especially strong in the case of the Mahāvibhāṣā; Kimura, Watanabe and others have pointed out many parallel passages in these two works.[40] It is therefore sufficient to state that the MAS was written fairly close in time to the the Mahāvibhāṣā, or that Dharmātrāta, at least, must have been familiar with the Mahāvibhāṣā during his composition of the MAS. The MAS, as Taiken Kimura points out, profoundly influenced the composition of the

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[39] Abhidharmakośavyākhyā, ed. by Wogihara, p.251.

[40] Kimura, p.215; Kokuyaku, vol.20, pp.14-16.

Abhidharmakośa of Vasubandhu.[41]

The MAS was translated into Chinese several times. The extant text, Tsa A-p'i-t'an Hsin Lun was translated by the Abhidharma master Saṃghavarman and others in 435 AD.[42] This text is contained in the Taisho shinshu daizokyo (Taisho, #1552).

It should be noted that around 4th and 5th century AD, there was a school called P'i-t'an Tsung or Abhidharma-school in China. As neither the translation of Mahāvibhāṣā nor that of AK had been completed yet, the MAS was the most studied text of that school.[43] The AK having been translated by Paramārtha between 563 and 567 AD. and again by Hsuan-tsang between 651 and 654 AD., the Chu-she Tsung or Kośa school subsequently replaced the P'i-t'an Tsung. Since then, the primacy of the AK has been unsurpassed by any other Abhidharma text.[44]

At this point I shall briefly survey modern works done on the AH and its commentaries. First, there are complete

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[41] Kimura, p.222-241.

[42] Chu San Tsang Chi Chi (Taisho, 55, 12A-B).

[43] Kokuyaku, vol.20, pp.25-27.

[44] Junjiro Takakusu, The Essencials of Buddhist Philossophy, (New York: Samuel Weiser, Inc., 1978, reprint), p.62.

Japanese translations of the AH, AHS and MAS.[45] These annotated translations are especially interesting. It is regrettable, though, that these translations are written in classical Japanese and are, therefore, inaccessible to most Western scholars.

Second, the AH has been translated into Western languages and though often those translations are of dubious value due to their idiosyncratic methods, they are useful for their attempt to provide translations of all the major Abhidharmic technical terms in the AH. Two examples of which are: an English translation done by Charles Willemen, The Essence of Metaphysics--Abhidharmahṛdaya, (Bruxelles: Publication de l'Institute Belge des Hautes Etudes Bouddhiques, 1975) and a French translation done by I Armelin, Le Coueur de la Loi Supremê. Traité de Fa-Cheng--Abhidharmahṛdayaśāstra, (Paris: Geuthner, 1978). Both include a very informative introduction and notes.[46] I do not know of any translation in Western language of the AHS nor the MAS that presently exists.

These available works, of course, provide a new dimension to Abhidharma studies. However, without

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[45]Kokuyaku Issaikyo, bidonbu, vol.20 & 21, trs. by Baiyu Watanabe, Kogen Mizuno and Hidenori Oishi, (Tokyo: Daito shuppan, 1976, revised edition).

[46]See the informative review article by J.W. de Jong in Eastern Buddhist, 13, 1980, pp.151-158.

interpreting and contextualizing the central theme of a classical Buddhist text within the historical development of Buddhist thought, the reader is often at a loss. This is particularly true with reference to Abhidharma Buddhist texts. This study attempts to make a small contribution by examining the thought of the AH in one area: the evolution of karma thought.

## 3. Structure of the *Abhidharmahṛdaya*

The *AH* is comprised of ten chapters. The following is a list of chapter titles and an outline of the contents of the *AH*:

I. EXPOSITION ON THE COMPONENTS OF MATTER (*Dhātu-varga*)
(Taisho, 28, 809A-810B)

II. EXPOSITION ON THE FORMATIONS (*Saṃskāra-varga*)
(810B-812B)

III. EXPOSITION ON KARMA (*Karma-varga*)
(812B-815A)

IV. EXPOSITION ON PASSIONS (*Anuśaya-varga*)
(815B-818A)

V. EXPOSITION ON NOBLENESS (*Ārya-varga*)
(818A-820B)

VI. EXPOSITION ON KNOWLEDGE (*Jñāna-varga*)
(820B-823A)

VII. EXPOSITION ON SPIRITUAL ATTAINMENT (*Samādhi-varga*)
(823A-826B)

VIII. SUPPLEMENT (*Sūtra-varga*)
(826B-830B)

IX. MISCELLANEOUS (*Saṃyukta-varga*)
(830B-833A)

X. DEBATE (*Kathā-varga*)
(833A-833B)

The first chapter--an exposition on the components of matter--introduces the domain of 'Abhidharma' as the

enumeration of all dharmas. The dharmas are then discussed with respect to the following four viewpoints: (1) uncontaminated (anāsrava) dharmas and contaminated (sāsrava) dharma; (2) aggregates (skandha), spheres (āyatana) and components (dhātu); (3) classification of 18 components (dhātu) and (4) own-nature (svabhāva).

The second chapter--an exposition on the formations--deals with how dharmas come into existence. The following seven issues are discussed: (1) the relationship between a dharma and its necessary precondition (pratyaya); (2) mental states (caitta); (3) mental states and the three realms; (4) form (rūpa) and dharmas not associated with the mind (citta-viprayukta-saṃskāra-dharma); (5) six causes (hetu); (6) four necessary preconditions (pratyaya) and (7) conditioned (saṃskṛta) dharmas.

The third chapter--an exposition on Karma--, together with the fourth chapter, provides the heart of the soteriological teaching of the AH. A detailed discussion on the concept of Karma is contained in this chapter.

The fourth chapter--an exposition on passions--describes various human passions (kleśa). The ninety-eight passions are first enumerated and their characteristics are discussed. A discussion follows on how to eradicate these passions. Finally the relationship between the passions and the mind is described.

The fifth chapter--an exposition on nobleness--describes various types of practitioners. For obtaining perfect knowlege and reaching perfect emancipation, various practices have been developed throughout Buddhist history.[47] Among others, the four mindfulnesses (smrtyupasthāna) are introduced in this chapter. The various stages of practitioners are, then, classified: (1) mundane practitioners; (2) the saints in the stage of 'Śikṣaṇa-śīla' (meaning 'those practitioners who have acquired the The Four Noble Truths without abandoning passions'); and (3) the final stage of the saint known as 'Arhat' (aśaikṣa-mārga).

The sixth chapter--an exposition on knowledge--describes the means to reach perfect emancipation, that is, 'knowledge' (jñāna). The jñānas are classified into ten kinds and are discussed in detail.

The seventh chapter--an exposition on spiritual attainment--provides the necessary conditions for the attainment of perfect emancipation. Here the various forms of meditation (samādhi) are discussed.

The eighth and ninth chapter are supplements and deal

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[47]Paul Griffiths describes the development of Indian Buddhist meditation in his Indian Buddhist Meditation-Theory: History, Development and Systematization, (Unpublished Ph.D. Thesis, University of Wisconsin-Madison, 1983).

with an array of topics. The eighth chapter deals with such important topics as '*pratītyasamutpāda*', the Four Noble Truths, twenty-two organs (*indriya*) and so on. The ninth chapter deals with dharmas not associated with the mind, unconditioned dharmas and so on.

The final chapter is concerned essentially with the achievement of argumentation which tests the disciple's understanding of Abhidharma.

These ten chapters (*varga*) of the *AH*, as Ryujo Yamada mentions, are comparable to the eight chapters (*skandha*) of the fundamental canonical work, *JP*.[48] Dharmaśrī, however, organized the complex Sarvāstivāda Buddhist doctrines based upon the Four Noble Truths--the essential teaching of the Buddha.[49] This systematization seems to be more neat and developed than that of the *JP*. It can be outlined as follows:

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[48]Yamada, p.114.

[49]ibid., p.117.

**GENERAL TEACHING**

| | | | |
|---|---|---|---|
| I | Dhātu | *Classification of the perceptible or rūpa | Truth of Suffering (duhkhasatya) |
| II | Samskāra | *Classification of the non-perceptible or arūpa<br>*Pratītyasamutpāda | |

**DETAILED TEACHING**

| | | | |
|---|---|---|---|
| III | Karma | *The cause of the suffering | Cause of Suffering (samudayasatya) |
| IV | Anuśaya | *The condition of the suffering | |
| V | Ārya | *The notion of emancipation | Extinction of Suffering (nirodhasatya) |
| VI | Jñāna | *The cause of emancipation | |
| VII | Samādhi | *The condition of emancipation | The Path to Nirvāṇa (mārgasatya) |

**SUPPLEMENT**

VIII Sūtra

IX Samyukta

X Kathā

This systematization was duplicated in the AHS and the MAS. Taiken Kimura was the first to describe a definite link between Vasubandhu's AK and Dharmātrāta's MAS, and concluded

that the AH greatly influenced the composition of the AK.[50]

This brief summary of the contents and systematization of the AH reveals that the AH is neatly systematized, a work intended to provide a complete and coherent summary of Sarvāstivāda Buddhist doctrines. This is also indicated by the very title of this work--'Abhidharmahṛdaya' (The Heart of Abhidharma).

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[50]Kimura, p.301.

# CHAPTER THREE

# KARMA: ITS CONCEPT & DEVELOPMENT IN THE SARVĀSTIVĀDA SCHOOL

## 1. Karma and Its Various Aspects

### A. The Term 'Karma'

The term 'karma' or 'karman' ('kamma' in Pali) is a neuter noun and is often used in the singular. It ordinarily means 'action'. Etymologically, the root--kr, signified 'to do' or 'to make'. Yet, its usage has been extensive in the whole of Indian philosophy.[1]

In the Sarvāstivāda's texts, the term 'karma' appears as a technical term. The *Mahāvibhāṣā* (*MVS*) gives the following three definitions:

(1) action,

(2) Buddhist precepts and rites, and

(3) human action as the agent of various effects.[2]

The first gives its etymological analysis: karma here refers to action in general. In the *MVS*, the term 'karma' is supplanted by '*kriyā*' or '*kāritra*' (both mean 'activity').[3]

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[1] M. Monier-Williams, *A Sanskrit-English Dictionary*, (Oxford: The Clarendon Press, 1974, reprint), p.258.

[2] *MVS* (Taisho, 27, 587B).

[3] ibid.

The second indicates rules of the religious code of the Buddhist community. The term 'kamma' used in the Vinaya most often refers to formal conduct or ceremonies in the Buddhist community (saṃgha). This usage can be traced back to the sacrificial performance (it is also called 'karma') described in Vedic literature.[4] Buddhism seemed to follow this Indian tradition.

The third definition of 'karma' is the technical usage by the Sarvāstivāda school. This should be understood within the concept of dependent co-arising (pratītya-samutpāda): human action brings about either pleasant or painful effects. In other words, the action, as such, is the cause of these effects. Karma is to be understood as the link between these cause and effects. In this way, the Sarvāstivādins understand this phenomenal world to be a creation not dependent on God, but the product of impersonal responces to human choices and actions. Based on this understanding, Dharmaśrī begins the Karma-chapter with the following verse:

> KARMA ORNAMENTS THE VARIOUS DESTINIES AND THE VARIOUS CIRCUMSTANCES IN THE WORLD.
> HENCE REFLECT ON KARMA AND SEEK RELEASE FROM THE WORLD. (AH, Taisho, 28, 812B)

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[4]Sarvepalli Radhakrishnan, A Source Book in Indian Philosophy, (Princeton: Princeton University Press, 1956), pp.25-31.

Therefore, the term 'karma' particularly indicates human action as the agent of various effects. Now, we will examine this specific interpretation of karma.

B. Body-action, Speech-action and Mind-action

As explained, the Sarvāstivāda defines the term 'karma' specifically as human action. But, what is human action ? The Sarvāstivāda's texts reply: human action indicates 'body-action' (kāya-karma), 'speech-action' (vāk-karma) and 'mind-action' (manas-karma).[5] The first two, body and speech-actions can be easily understood as human action. In Buddhism, even one's thought, which is not realized as outward action, is also considered to be human action. Each of these three actions produces various effects. This three-fold division of human action was originally presented in the Nikāya.[6]

According to the Buddha, these three actions are induced by one's 'volition' or 'intentional impulse' (cetanā). The Nikāya says: "I explain, monks, that karma is intentional impulse (cetanā); having intended to do so (cetayitvā), one performs action by one's body, speech or

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[5]AH (Taisho, 28, 812B); AHS (Taisho, 28, 839C); MAS (Taisho, 28, 888A) and so on.

[6]For example, MN,I,206; AN,III,415 and so on.

mind."[7] One's volition is, therefore, a mental state (caitta) which produces these three actions.

Having investigated various usages of the term 'cetanā' in the Vinaya and Nikāya, James McDermott concludes thus:

> 'Cetanā' is not a matter of 'volition' or 'will' alone, but also involves the impulse or drive to carry through with what is intended. Deliberate intention to do a deed plays an essential role in determining the ethical quality of that deed. Thus, a person who committs accidental manslaughter is not subject to karmic consequences as serious as those suffered by the perpetrator of a perpetrated murder. In the same vein, throughout the Vinaya Pitaka the penalties which are laid down for intentional violations of the monastic rules are more severe than those exacted for violations committed unwittingly.[8]

McDermott proposes that all three actions preserve the element of cetanā. That is, mind-action is purely intentional impulse, while body-action and speech-action are intentional impulses which put the body and voice in motion, not simply the actions ensuant upon such impulses. In this way, karma is understood to be more than just action; intentional impulse (cetanā) is always concomitant with these three actions. Then, the actions which ensue from such

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[7]AN, III, p.415.

[8]James McDermott, Develompent in the Early Buddhist Concept of Kamma/Karma, (New Delhi: Munshiram Manoharlal, 1984), pp.26-29; James McDermott, "Karma and Rebirth in Early Buddhism", Karma and Rebirth in Classical Indian Tradition, ed. by Wendy D. O'Flaherty, (Berkeley: University of California Press, 1980), p.182.

intentional impulses are called 'having intended-action' (cetayitvā-karma). This emphasis on the role of cetanā with regard to action was the Buddha's contribution to the concept of karma. This canonical interpretation has been followed by such schools as Theravāda and Sautrāntika.[9]

In dealing with the relationship between one and one's own world, the Sarvāstivāda school establishes various dharmas. In the Prakaraṇapāda, these dharmas are classified into five categories: (1) material form (rūpa); (2) mind (citta); (3) mental state (caitta); (4) dharma dissociated from mind (citta-viprayukta-dharma) and (5) unconditioned (asaṃskṛta) dharma.[10]

The Sarvāstivāda also understands that each dharma is in a state of flux, i.e., a momentary event. Human action is also understood as a momentary event, and is explained within the framework of this categorization of dharmas. Body-action, therefore, indicates each segment of a series of bodily movements at a certain moment. This bodily 'shape'

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[9]Mcdermott, Development.., pp.28-29; pp.132-133; "Karma and Rebirth in Early Buddhism", p.182.

[10]Prakaraṇapāda (Taisho, 26,692B). In the AH, only conditioned (saṃskṛta) dharmas are classified into five categories: (1) aggregate of material form (rūpa-skandha); (2) aggregate of feeling (vedanā-skandha); aggregate of idea (saṃjñā-skandha); (4) aggregate of disposition (saṃskāra-skandha) (all mental states except for feeling, idea and cognition are included in this category.) and (5) aggregate of cognition. (Taisho, 28, 809B.24ff).

(saṃsthāna) at that moment, a visible dharma (rūpa-āyatana), is included in the category of material form (rūpa).[11] Likewise, speech-action indicates each segment of human voice at a certain moment. This momentary 'sound' (śabda), an audible dharma (śabda-āyatana), is also included in the category of material form.[12]

Now, mind-action should be clearly differentiated from these two material actions. For the Sarvāstivāda, one's mind (citta), as such, is a dharma and cannot occur by itself. Some factor is necessary for it to arise and produce an effect. This factor is one of various mental states (caitta). Therefore, one's mind and mental states are always co-related (sahotpanna).[13] In other words, a mental state is necessary for one's mind to produce an action; this mental state is 'volition' or 'intentional impulse' (cetanā). The Sarvāstivāda, therefore, understands thus:

> As stated in a sutra, there are two karmas: 'volition'(cetanā) and the karma 'after having intended to do it' (cetayitvā). That is, mind-action should be understood as volition and that which is engendered by volition should be understood as karma after having intended to do it (cetanājanita), i.e., body-action and speech-action.[14]

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[11] Vijñaptikāya (Taisho,26, 583A).

[12] Prakaraṇapāda (Taisho, 26, 697B).

[13] Hajime Sakurabe, Bukkyō no shisō 2 -- Sonzai no bunseki, (Tokyo: Kadokawa shoten, 1967), pp.90-100.

[14] AK, p.192.10ff.

In this way, the Sarvāstivādins regards mind-action as volition *per se*, and distinguishes it from body and speech-actions.[15] Then, the process of arising action is explained in two stages: Mind-action, i.e., 'volition' (*cetanā-karma*) first arises; it is only after mind-action occurs that body and speech-actions arise (*cetayitvā-karma*).[16] This view is represented by the orthodox Kashmir-Vaibhāṣika.

The *AH*, as well as its commentaries, classifies these three actions in a different way. In these texts, it is also articulated that mind-action is the essential nature (*svabhāva*) of volition.[17] However, they do not explain the process of arising action in two stages. The *MAS* explains that volition is necessary for one to produce body and speech-actions; volition is in the process of producing body and speech-actions at the present moment.[18] In this way, the *AH*, together with its commentaries, explains action as the process of presently arising action with one's volition. Therefore, they do not accept the concept of *cetayitvā-karma*.

Vasubandhu also criticises the orthodox Kashmir-

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[15]*MVS* (Taisho, 27, 587A).

[16]See Sakurabe, pp.103-4

[17]*AH* (Taisho, 28 812B.26-C.7); *MAS* (Taisho, 28, 888B.21-22).

[18]*MAS* (Taisho, 28, 888C.12; 889A.1-3).

Vaibhāṣika from the Sautrāntika's viewpoint:

> First there is a 'determining' volition (*saṃkalpa-cetanā*)--"I will do such and such." After having intended to do so, 'actual' volition (*kriyā-cetanā*) arises. When one's body is actually moved by this type of volition, this body-action is called the 'karma after having intended to do so' (*cetayitvā-karma*). Body-action is the action that is sustained by one's body, and volition is always the agent (*praṇetṛī*) of the body-action. Speech and mind-actions should be understood in the same manner.[19]

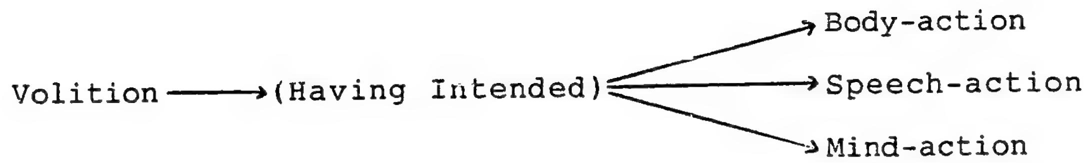
In this way, Vasubandhu follows the canonical interpretation on the three-fold division of actions. He emphasizes volition and explains that it is the agent of body-action, speech-action and even mind-action. That is, he does not regard mind-action as volition *per se*, but extends the meaning of mind-action to include all mental activities. In his emphasis on the role of volition in one's action and his extention of the meaning of mind-action, we can see the rudiments of Yogacāra thought.

The following chart represents various interpretations of the three-fold division of actions:

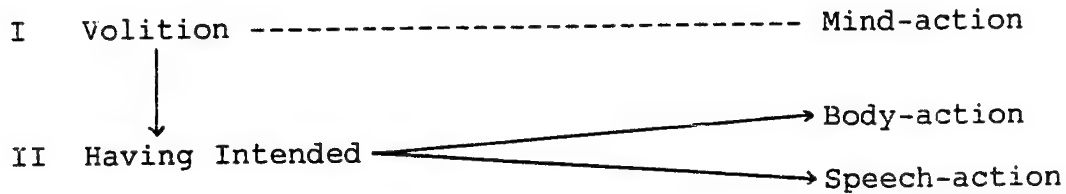
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[19] *AK*, p.195.17ff.

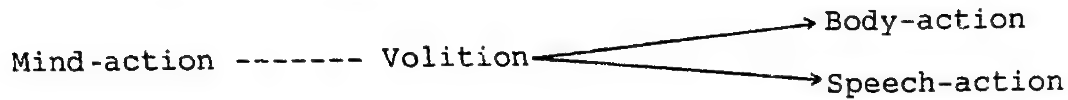
(1) The *Nikāya* and The Sautrāntika (*AK*)




(2) The Vaibhāṣika (*AK*; *MVS*)




(3) *AH* and Its Commentaries




## C. Manifested action and Unmanifested Action

According to the Sarvāstivāda, body and speech-action are further classified into '*vijñapti*' (meaning

'manifested') and 'avijñapti' (meaning 'unmanifested'). The concept of avijñapti was established by this school.

The term 'vijñapti' is a feminine abstract noun composed of the prefix, 'vi', plus the causal strenghthened verbal root, 'jñā'. Various meanings are appropriate for this combination: to distinguish, discern, observe, investigate, recognize, know, understand, and so on. Vijñapti is usually translated as information.[20] In Buddhist Sanskrit, vijñapti means 'proclamation', 'announcement' and 'making known'.[21] Thus, 'avijñapti,' which is formed by adding the negative prefix 'a', has been translated as 'non-information'.[22]

According to this etymological analysis, the term 'vijñapti' would mean "that which causes one to know distinctly"; 'avijñapti' would mean "that which does not cause one to know distinctly." Dharmaśrī, in his

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[20] Monier-Williams, A Sanskrit-English Dictionary, p.961.

[21] Franklin Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary, vol. II, (Delhi: Motilal Banarasidass, 1977, reprinted edition), p. 485;Thomas L. Dowling, Vasubandhu on the "Avijñapti-rupa": A Study in Fifth-century Abhidharma Buddhism, (Unpublished Ph.D Thesis, Columbia University: 1976), pp.67-68.

[22] Louis de La vallee Poussin, L'abhidharmakośa de Vasubandhu, 6 vols., (Brussels: Institute Belge Des Haute Etudes Chinoises, 1971, reprint), IV; Herbert V. Guenther, Philosophy & Psychology in the Abhidharma, (Berkeley: Shambhala, 1976, reprint), p.162.

AH, therefore, accepts the earlier usage, and simply applied vijñapti to body and speech-action which manifest themselves outwardly; avijñapti to mind-action which does not manifest itself outwardly. Earlier Sarvāstivāda texts rendered these two terms in the same way.[23]

In later Sarvāstivāda texts, however, the term 'avijñapti' is found as a technical term which is employed in the discussion of karma. As mentioned above, the Sarvāstivāda understands body-action as a momentary shape and speech-action as a momentary sound. Body-action is further classified into the two: manifested body-action (kāya-vijñapti) and unmanifested body-action (kāya-avijñapti); speech-action is the same: manifested speech-action (vāk-vijñapti) and unmanifested speech-action (vāk-avijñapti). Both manifested body-action and manifested speech-action are actions which manifest themselves outwardly.[24]

Now, what are unmanifested (avijñapti) body-action and unmanifested speech-action ? Genjun H. Sasaki explains that avijñapti signifies an unseen, latent faculty, and is a morally potent element.[25] In order to clarify this concept,

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[23] AH (Taisho, 28, 812C); AHS (Taisho, 28. 840A).

[24] MAS (Taisho, 28, 888B); AK, p.192.

[25] Genjun H. Sasaki, Liguistic Approach to Buddhist Thought, (Delhi: Motila Banarsidass, 1986), p.128.

he gives an example:

> When one attempts to perform a bad action, his/her intention to perform that action arises first. In the next moment, he/she decides to perform the action, and then actually performs it. While he/she is intending to perform a bad action, there are two options available: to carry it out or not to carry it out. If he/she decides to carry out a bad action, it indicates that his/her intention to perform a bad action overcame his/her intention not to perform it. In this case, an unseen, latent power prevents the intention to perform good actions from arising and forces one to perform bad actions. This unseen, latent power is '<u>avijñapti</u>'.26

In this way, an unseen, latent power is, having performed manifested body-action, produced by the manifested body-action, and remains in one's body. It is called unmanifested body-action. Likewise, an unseen latent power is, having performed manifested speech-action, produced by the manifested speech-action, and remains in one's speech. It is called unmanifested speech-action.

Dharmaśrī specifically interprets this unseen, latent power as the residual power of good or bad actions and as the potential to perform either good or bad actions. Dharmaśrī explains this in the following manner:

> As for unmanifested actions, if those actions which one performs are with firm intent, the residual element of actions is transferred among three (wholesome, unwholesome and indeterminate) minds transforming them by planting seeds. (Taisho, 28, 812C.3-4)

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[26] Genjun H. Sasaki, <u>Gō no shisō</u>, (Tokyo: Daisan bunmeisha, 1980), pp.129-131.

Dharmaśrī continues:

> Such strong and influential actions as manifested body-action and manifested speech-action are able to produce the potential to perform good or bad actions. That potential is transferred among the three minds transforming them....
> However, an indeterminate mind is not strong enough to produce such potential. Therefore, both unmanifested body-action and unmanifested speech-action are always either wholesome or unwholesome, and not indeterminate. (Taisho,28, 812C.21-23)

Thus, this unseen, latent power is produced by intentionally good or bad actions, and then, in turn, effects the performance of good or bad actions. In this sense, Sasaki interprets '<u>avijñapti</u>' as a morally potent element.[27] For the Sarvāstivāda, this morally potent element is the foundation for their Buddhist code of monastic discipline and their system of meditative practice. The Sarvāstivāda, therefore, establishes the concept of '<u>saṃvara</u>' and '<u>asaṃvara</u>'. '<u>Saṃvara</u>', which is produced by following the Buddhist precepts and meditative practice, is the potential to perform good actions. '<u>Asaṃvara</u>', which is produced by habitually performing extremely bad actions, is the potential to perform bad actions. These two will be discussed in the section three.

<u>Avijñapti</u>, the unseen latent power, is sometimes misunderstood as a substantial link between actions and

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[27]Sasaki, <u>Linguistic Approach to Buddhist Thought</u>, p.128.

their effects.[28] As mentioned above, the Sarvāstivāda understands that each dharma is a momentary event; avijñapti is also a momentary event. The unseen, latent power is always produced by manifested action, and it shapes one's moral conduct. In the dharmic process, the two are concomitant, they arise and are extinguished together. There is no causal link between them.[29] Also, this unseen, latent power does not effect the condition of one's next life. When one dies, both manifested body-action and manifested speech-action are extinguished.

As mentioned above, the Sarvāstivāda understands that manifested body-action is a momentary, bodily shape; manifested speech-action is a momentary sound. Both are included in the category of material form (rūpa). The unseen latent power, which always arises on the basis of these material forms, is also included in the category of material form. In this case, the unseen latent power is called 'avijñapti-rūpa'.

However, this avijñapti-rūpa is not actually a rūpa. This problem was raised by Vasubandhu and, the discussion between he and the Vaibhāṣika is found in the AK. But, I do

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[28]Dowling, p.73.

[29]Lambert Schmithausen, "Critical Response", Karma and Rebirth, ed. by Ronald W. Neufeldt, (Albany: State University of New York Press, 1986), pp.229-230.

not intend to present their complicated argumentation here.[30] Rather, I would like to recapitulate the concept of rūpa within the dharma-discourse of the Sarvāstivāda.

First, let us return to the five-fold categorization of dharmas: (1) material form; (2) mind; (3) mental states; (4) dharmas dissociated from mind and (5) unconditioned dharmas. In this categorization, particularly within the first three categories, the Sarvāstivāda attempted to present a contrast between that which is material (rūpa) and that which is mental (citta; caitta) in human body. Therefore, in the Prakaraṇapāda, the five sense organs (eye; ear; nose; tongue and body) as well as their objects (form and color; sound; smell; taste and tangibility) are considered to be rūpa.[31]

In order to categorically represent material elements, the Sarvāstivāda employs the four great elements scheme (mahā-bhūta): (1) earth (pṛthvī); (2) water (āp); (3) fire (agni) and (4) wind (vāyu), with earth representing solidity (khara), water representing liquidity (sneha), fire representing heat (uṣṇa) and wind representing mobility (īraṇā). This configuration of four is utilized only for the representation of material elements, which are characterized by contact with the human body. Material objects which are a

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[30]See Dowling, pp.87-150.

[31]Prakaranapāda (Taisho, 26, 692B)

manifestation of the four great elements are called the derivative matter from the four great elements (bhautika-rūpa). Each material object embodies the four great elements as well as the object of sense (form and color; smell; taste and tangibility).[32]

According to this interpretation of the term 'rūpa' in the Sarvāstivāda, it refers to sensory objects. Therefore, both manifested body-action, as a momentary dharma of shape, and manifested speech-action, as a momentary dharma of sound, are included in the category of rūpa. Also, both are derivative matter from the four great elements. For the Sarvāstivādins, avijñapti-rūpa, which is always co-related to these two material dharmas, is naturally included in the category of rūpa.[33]

Avijñapti-rūpa is, however, discriminated from other material dharmas, and is regarded as a specific rūpa. In the AH, Dharmaśrī indicates that it is a provisional rūpa.[34] In the AK, it is specifically defined as a rūpa included within the 'dharma-sphere' (dharma-āyatana rūpa).[35]

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[32]AH (Taisho, 28, 811B). See also Shingyo Yoshimoto, Abidaruma shisō, (Kyoto: Hozokan, 1982), pp.169-172.

[33]Hajime Sakurabe, Kusharon no kenkyū, (Kyoto: Hozokan, 1969), p.100.

[34]AH (Taisho, 28, 809C).

[35]AK, p.11.

The dharma-sphere indicates 'that which is cognized only by the mind'. It includes (1) mental states; (2) dharmas dissociated from mind; (3) unconditioned dharmas and (4) avijñapti-rūpa.

The Thēravada school also establishes the concept of forms included within the dharma-sphere. We can see parallel developments in the Pāli Abhidhamma tradition. Various items are listed under the heading of 'dhamma-āyatana-rūpa': faculty of femininity (itthindriya); faculty of masculinity (purisindriya); material faculty of life (rūpa-jīvitindriya); bodily expression (kāyaviññatti); vocal expression (vacīviññatti); lightness (lahutā); plasticity (mudutā); wieldiness (kammaññatā); integration (upacaya); continuity (santati); decay (jaratā); impermanence (aniccatā); space-element (ākāsa-dhātu); nutrition (kabalīkāra-āhāra) and heart-basis (hadaya-vatthu).[36]

But, there is a diversion between the Theravādin and the Sarvāstivādin concept of that which falls into the dharma-sphere. The Theravādins do not recognize under any guise the avijñapti-rūpa, which, for the Sarvāstivāda, is the one and only dharma-āyatana-rūpa.[37] It is clear that, for the Sarvāstivādins, the concept of dharma-āyatana-rūpa

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[36]Y. Karunadasa, Buddhist Analysis of Matter, (Colombo: The Department of Cultural Affairs, 1967), pp.34-35.

[37]ibid., p.36.

is only a means to account for avijñapti-rūpa.

The Sarvāstivāda also establishes the three defining characteristics of rūpa. The first defining characteristic indicates that which is visible, requiring extention and spatial location, i.e., form and color. The second indicates that which is not visible but requires extention and spatial location. The five sense organs and their objects are included in it. The final defining characteristic seems to have been created only to account for avijñapti-rūpa. It is defined as that which is neither visible nor requires extention and spatial location, i.e., avijñapti-rūpa.[38]

With respect to rūpa, the Sarvāstivādins were later influenced by other Indian philosophers, and they eventually adopted an analytical approach to the issue. After examination and re-examination of rūpa, they finally arrived at atomism. Atomism, as a topic of discussion, first appeared in the Mahāvibhāṣā. It was concluded there that each material form consists of many atoms.[39] Thus, in the MAS, both manifested body-action and speech-action are regarded as an aggregate of atoms. Within this atomic theory, avijñapti-rūpa could no longer be considered a rūpa. But, the Sarvāstivādins still attempted to relate it to

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[38]AK, p.196.

[39]Sakurabe, Kusharon no kenkyū, pp.101-103.

manifested actions. The MAS explains thus: "When a tree (manifested action) sways [in the wind], its shadow (unmanifested action) also sways."[40] In this way, though some contradictions still remain, the Sarvāstivādins persistently include avijñapti, the unseen latent power, in the category of rūpa (avijñapti-rūpa).

This peculiar categorization can be derived from the tradition of the Saravāstivāda school. Paul Griffiths describes the tradition in the following manner:

> The theoreticians of the Vaibhāṣika tradition were operating under two major constraints in their attempt to categorize and define every existent. The first constraint was that of the tradition itself: Indian philosophers, and in this the Vaibhāṣika thinkers are typical, do not happily abandon any significant element of their own tradition, even when they do not understand it or no longer find it persuasive and significant. The Vaibhāṣika theoretician was therefore constrained to find a place in his system for every significant element in the tradition available to him, even when such elements sat very uneasily within the context of the system being developed....
> The second constraint was that of comprehensiveness: to create a system in the full sense of that term the Vaibhāṣikas were constrained to try and account for everything. They were engaged in trying to show that the Buddhist system of categorizing existents was indeed comprehensive in that it could satisfactorily account for all types of experience and thus for the totality of (actual and possible) existents.41

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[40]MAS, (Taisho, 28, 871C.2-4)

[41]Paul Griffiths, On Being Mindless, (La Salle, Illinois: Open Court, 1986), p.45.

The Sarvāstivāda, in this way, attempted to find a place for avijñapti within their schema. That place was rupa. They also created a new category, 'rupa included in dharma-shere' in order to account for a possible existent, i.e., avijñapti. For the Sarvāstivāda, the most significant issue in categorizing avijñapti into rūpa is that avijñapti should be understood as a real entity (dravya); this real entity arises from one's manifested body and speech-actions, and effects one's moral conduct.

Another important issue for the Sarvāstivāda is that avijñapti has nothing to do with mind-action. One's mind momentarily arises and is not 'fixed'.[42] An evil mind arises, but in the next moment, it might be transformed into a good mind. Likewise, one's good mind might be transformed into an evil mind. Within one's mind, therefore, there is no 'fixed' entity. By which notion, the Sarvāstivāda recognizes free will. So, the concept of karma is not deterministic in the sense that everything one does is strictly governed by everything one did in the past; each action is performed based on free will, i.e., volition (cetanā) in Buddhism.

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[42]Sasaki, Linguistic Approach to Buddhist Thought, p.129.

## 2. Karma and the Concept of Dependent Co-arising

### A. Karma and Its Causal Relationship

In the Nikāya and Āgama, karma was viewed as human action in the context of dependent co-arising (pratītya-samutpāda): the Buddhist concept of causal relationships. The Suttanipāta states as follows:

> "Thus, the wise should truly know action. If they recognize the concept of dependent co-arising, then they will truly know [action and] its effect."43

The Buddha understood that life is suffering (duḥkha); that suffering results from human action (karma) and that human action arises from ignorance (avidyā). The so-called 'twelve links' explained the causal chain of human action. That chain unfolds as follows: (1) ignorance (avidyā) is the state in which the Four Noble Truths are not comprehended. This state causes activity and the desire to live; (2) various human activities (saṃskāra), therefore, arise from ignorance; (3) human activities are, then, realized through one's consciousness (vijñāna). That is, one sees; hears; smells; tastes and touches and recognizes a thing. There are

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43 Suttanipāta, 653.

various objects of one's consciousness; (4) these objects are manifested as both mental and material things (nāma-rūpa); (5) a certain object is, then, recognized through the six sense organs (ṣaḍ-āyatanāni), i.e., eyes, ears, nose, tongue, body and mind; (6) this activity is specifically called 'contact' (sparśa) and, (7) evokes various feelings (vedanā), such as (8) craving (tṛṣṇā) and (9) attachment (upādāna); (10) attachment causes the desire for existence (bhava); (11) existence causes birth (jāti) and (12) birth causes suffering and suffering is represented by aging and death (jarā-marana).[44]

The Sarvāstivāda school applied dependent co-arising to the relationship between various dharmas and their effects. From this school's standpoint, a dharma comes into existence only momentarily and then ceases to exist; dharmas are inpermanent and in a state of flux. Moreover, a dharma cannot occur by itself; a factor is necessary for it to arise and produce an effect. Thus, each dharma is always co-related to other dharmas in various ways and is, therefore, called 'conditioned (saṃskṛta) dharma'. The factor is classified into six types of causes (hetu) or four types of necessary preconditions (pratyaya). The effect (phala) is also classified into five types depending upon its

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[44]For example, SN, II, 1; 10; 25; 60; 79; 104; etc.

relationship with these causes or necessary preconditions. This is referred to as 'the theory of six causes, four necessary preconditions and five effects'.[45]

Here, I would like to examine this complicated theory, particularly the relationship between the six types of causes and the five types of effects. The Sarvāstivāda first deals with the most pervasive causal relationship: the relationship between two or more dharmas. For example, there is a cup on a table. The table is considered the cause for the existence of the cup because the cup is held up by the table. That is, a dharma offers the medium for the existence of another dharma. Empirically, we see no causal relationship between these two objects. But, the table in this example, exemplifies the function of 'non-hindrance' (avighnabhāvāsthāna) by which the cup is allowed to exist. More generally, space may be considered the factor of non-hindrance for the existence of all conditioned dharmas.[46] According to the MAS, for each conditioned dharma, all other conditioned dharmas are the cause. That is, one's body, speech or mind-action, as such, are conditioned

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[45]See AK, p. 82ff. See also David J. Kalupahana, Causality: The Central Philosophy of Buddhism, (Honolulu: The University Press of Hawaii, 1975), pp. 54-66; Alfonso Verdu, Early Buddhist Philosophy, (Delhi: Motolal Banarsidass, 1985), pp. 67-78.

[46]AK, p. 82.

dharmas. They offer the medium for the existence of other conditioned dharmas or at least have the function of non-hindrance for the arising of them. Therefore, one's health or even living situation may be considered the effect of one's action.[47] In this type of causal relationship, the cause is called 'kāraṇa-hetu'; it literally means 'efficient cause'. Its effect is called 'adhipati-phala'; it literally means 'dominant effect'.[48]

Second, it is commonlyl understood that a cause always precedes its effect. With respect to the Buddhist moral concept, mundane human action, the contaminated (sāsrava) dharma of unenlightened beings, is classified into three types: wholesome (kuśala), unwholesome (akuśala) and indeterminate (avyākṛta). The Sarvāstivādins procede from the supposition that every action necessarily brings about a certain effect. For them, the effect evokes either pleasant (sukha) or painful (duḥkha) feelings, but is not morally qualified. However, they posit that an action is morally qualified by its effect: an action which brings about a pleasant effect must be wholesome; an action which brings about a painful effect must be unwholesome. It takes time,

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[47]See MAS (Taisho, 28, 897B.20-898A.25).

[48]AK, p. 82.24ff; p. 94.21ff. See Verdu, pp. 72-73. He interprets kāraṇa-hetu as 'la raison d'être' or the Aristotelian concept of 'efficient' or 'generative' cause; Hajime Sakurabe, Sonzai no bunseki, p. 64.

though, for an action to bring about (or maturate) its effect. This type of cause is called 'maturation cause' (vipāka-hetu) and its effect 'maturation effect' (vipāka-phala). And because each action always precedes its effect, the action is regarded as maturation cause. The effect, i.e., either pleasant or painful feelings, is regarded as maturation effect. Some actions may not be strong enough to cause such pleasant or painful feelings. For example, artistic skills and habitual acts do not evoke powerful responses. Therefore, for the Sarvāstivādins, these actions are neither wholesome nor unwholesome. Such morally unqualified actions are called 'indeterminate (avyākṛta) action' and do not bring about maturation effect. The Buddhist moral concept will be further discussed in Section 3. It should be noted that a maturation cause brings about its effect only once. The effect never brings about another effect.[49]

Third, the uniformity and homogeneity between cause and its immediate effect is examined; the cause is known as 'sabhāga-hetu'; it literally means 'homogeneous cause'. Its effect is known as 'niṣyanda-phala'; it literally means 'down-flow effect'. The Sarvāstivāda understands that each

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[49] AH (Taisho, 28, 815A.3-12); AHS (Taisho, 28, 843A.25ff); MAS (Taisho, 28, 897B.20ff); AK, p. 89.17ff; p. 95.9ff. See also Verdu, pp. 75-76; Sakurabe, pp.65-66..

existent is composed of several dharmas and each dharma is a momentary event; every existent is in a state of flux. For example, one may have seen a cup on a table one hour ago and notice that the cup is still there. For the Sarvāstivādins, this seeming continuity is analyzed as the constant appearance of various dharmas of which the cup is composed. Therefore, the dharma (the cup) which existed one hour ago is different from the dharma (the cup) which exists in the present. But the dharma of cause and the resultant dharma are of the same specific nature, producing the appearance that the cup has remained as it was. This successive transmission of homogeneity in specific nature lasts until the cup is broken.[50] As for human action, an unwholesome action of killing (homogeneous cause) may cause another unwholesome action, such as stealing (down-flow effect). Wholesome and indeterminate actions are explained likewise.

The same type of relationship is also found with respect to human passion (kleśa). In Buddhism, ignorance (avidyā) is understood as a primordial and general condition of causation: ignorance generates various passions. These passions always bring about passions of the same kind. Thus, each individual is pervaded with various passions generated by ignorance. These passions are, therefore,

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[50] AK, p. 85.8ff. See also Verdu, pp.74-75.

called 'all-pervading cause' (sarvatraga-hetu). The existence of each individual is the effect in which passions of the same kind constantly arise. This effect is called 'niṣyanda-phala' or 'down-flow effect'.[51]

Fourth, it should be noted that a cause simultaneously brings about its effect: a cause and its effect are co-related. For example, one who is identified as a craftsman and his product are co-related. Neither can exist independently. Certainly the product cannot exist without its maker; at the same time, a maker without a product loses his identity. The production of the product itself is the cause for both these two constituent parts and is called 'mutual cause' (sahabhū-hetu). The craftman's effort as well as his product are considered the effect (result) of his/her endeavor and is called 'effort effect' (puruṣakāra-phala).[52] Human action is, therefore, understood as effort effect for it appears in combination with one's mind, body and speech. That is, one's mind is always co-related with one's body and speech and is regarded as mutual cause.

This type of causal relationship is particularly found between one's mind and mental states. As mentioned before, one's mind cannot occur by itself; mental states are

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[51]AK, p. 89.1ff. See also Verdu, p. 75; Sakurabe, pp. 66-67.

[52]Verdu, p.73; Sakurabe, pp.66-67.

necessary for it to arise and bring about effects. Thus, one's mind and mental states are always co-related. Their conjunctive state, the byproduct of which is mental activity, is considered the cause for these two constituent items. This state is speciffically called 'conjunction cause' (samprayukta-hetu); its effect, i.e., mental activity is called 'effort effect'.[53]

Finally, the state in which one acquires the right-view (satya-dṛṣṭi) and is completely free from passions is called 'emancipated effect' (visaṃyoga-phala). Human action is classified into two types: (1) an action which is not affected by passion, i.e., 'uncontaminated (anāsrava) action' and (2) an action which is affected by passions, i.e., 'contaminated (sāsrava) action'. When an uncontaminated action is performed in the state in which passions are abandoned (ānantarya-mārga), this action must be realized as emancipated effect. As for a contaminated action, when one enters the state in which passions are abandoned, that action may no longer be affected by passions and would also be realized as emancipated effect. This effect is realized only in the realm which is beyond any type of causal relationship of conditioned dharmas and, so is called an 'unconditioned (asaṃskṛta) dharma'. This

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[53]AK, p.88.15ff. See also Verdu, p. 74; Sakurabe, p. 66-67.

unconditioned dharma is the Buddhist final goal, namely Nirvāṇa.[54]

In this way, for the Sarvāstivādins, each individual is regarded as an amalgamation of various conditioned dharmas: each individual exists by means of conditioned dharmas and is affected by various causal relationships. As for human action, it is commonly understood that a particular action necessarily brings about a particular effect. This relationship is sometimes misconstrued as being deterministic in the sense that everything one does is strictly governed by everything one did in the past. For the Sarvāstivādins, this is the relationship between maturation cause and maturation effect. They acknowledge that it is only one among many causal relationships. Each human existence is defined by a multitude of conditions, and it would be simplistic to see such an existence as determined.

## B. Various Divisions of Action

As we have seen, for the Sarvāstivādins, the relationship between a particular action and its effect is explained as the relationship between maturation cause and maturation effect. Within this causal relationship, the AH and its commentaries attempt to classify human action into

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[54]AK, p. 86.1ff. See also Sakurabe, p. 72.

various categories.

One category is that of contaminated (sāsrava) action of unenlightened beings. It is classified into the following three types: (1) an action which brings about a pleasant effect (sukha-vedanīya-karma); (2) an action which brings about a painful effect (duḥkha-vedanīya-karma) and (3) an action which brings about neither a pleasant nor painful effect (aduḥkhâsukha-vedanīya-karma).[55] As mentioned above, the Sarvāstivādins presuppose that every action necessarily brings about a certain effect. For them, the effect evokes either pleasant (sukha) or painful (duḥkha) feelings, but the effect itself is not morally qualified. It is the action that is morally qualified by its effect and the action which is fundamentally classified into two types. That is, an action which brings about a pleasant effect must be wholesome; an action which brings about a painful effect must be unwholesome.

The third type of contaminated action evokes neither of the effects of the first two. In Buddhism, the cosmos is divided into the realm of desire (kāma-dhātu), the four stages of the realm of form (rūpa-dhātu) and the four stages of the realm of formlessness (ārūpya-dhātu). This division is not only a cosmological one but it also indicates various

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[55]AH (Taisho, 28, 814B.15ff); AHS (Taisho, 28, 842B.23ff); MAS (Taisho, 28, 896A.a8ff).

levels of consciousness. The altered states of consciousness result from Buddhist meditative practice (dhyāna). Buddhist meditative practice was neatly systematized by the Sarvāstivāda's Abhidharma works. According to them, in the first meditative state of the realm of form, unwholesome elements in one's mind are abandoned. In the fourth meditative state in the realm of form or states higher than that, the feeling of pleasure or pain is abandoned.[56] Thus, if one performs a wholesome action while being in such states, the effect would evoke the feeling of neither pleasure nor pain. The action is, therefore, referred to as 'an action which brings about neither a pleasant nor painful effect'.

A second category is the four-fold division of actions found in the Nikāya and Āgama which is adopted by the Sarvāstivāda: (1) 'black action bringing about black effect (kṛṣṇa-kṛṣṇa-vipāka-karma); (2) 'white action bringing about white effect' (śukla-śukla-vipāka-karma); (3) either black or white action bringing about either black or white effect (kṛṣṇaśukla-kṛṣṇaśukla-vipāka-karma) and (4) neither black nor white action bringing about neither black nor white effect (akṛṣṇâśuklâvipāka-karma).[57] As mentioned above,

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[56]For example, the eighth chapter of the AK fully devotes itself to the discussion on the altered states of consciousness.

[57]For example, AN, II, 230; DN, III, 230.

contaminated action of unenlightened beings is fundamentally classified into two types: unwholesome or wholesome. The term 'black' represents unwholesome dharmas which are contaminated by passions. That is, one's volition which is associated with other essentially unwholesome mental states is considered unwholesome (black) and generates unwholesome body and speech-actions. Thus, unwholesome actions bring about painful (black) effect.[58] This process will be discussed in detail in Section 3. In the same way, the term 'white' represents those wholesome actions in the realm of form; wholesome actions bring about pleasant (white) effects.[59] Mundane human action in the realm of desire is regarded not as an individual act, but as the series of acts which define an individual life. Because one's volition in this realm is affected by both essentially unwholesome and wholesome dharmas, some actions are wholesome and others are unwholesome. Thus, the term 'either black or white' represents mundane human existence.[60]

Uncontaminated (anāsrava) action is realized in the state in which human passions are completely abandoned; it

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[58] AH (Taisho, 28, 814C.9-11); AHS (Taisho, 28, 842C.18-21); MAS (Taisho, 28, 896B.21-24).

[59] AH (Taisho, 28, 814C.5-7); AHS (Taisho, 28, 842C.14-15); MAS (Taisho, 28, 896B.14-15).

[60] AH (Taisho, 28, 814C.7-9); AHS (Taisho, 28, 842C.15-19); MAS (Taisho, 28, 896B.19-20).

is ultimately wholesome, i.e., never 'black'. The only realm in which such action occurs is one which is beyond any type of causal relationship. In other words, uncontaminated action transcends the world of transmigration (saṃsāra) and brings about about no effects whatsoever. That is, even wholesome, i.e., white actions are without effect. This action is, therefore, referred to as 'neither black nor white action bringing about neither black nor white effect'.[61] This non-causal action is Nirvāṇa.

A third category is one which defines action by its retribution. As understood previously, an action necessarily brings about its effect. As for some actions, we are certain as to when their effects will occur. These actions are classified into the following three types: (1) an action is performed in this life and its effect is also realized in this life (dṛṣṭa-dharma-vedanīya-karma); (2) the effect of an action is not realized in this life, but will be realized in one's next life (upapadya-vedanīya-karma) and (3) the effect of an action is not realized even in one's second life, but will be realized after one's second life (aparaparyāya-vedanīya-karma).[62] The second and third types

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[61] AH (Taisho, 28, 814C.12-18); AHS (Taisho, 28, 842C.21-A.3); MAS (Taisho, 28, 896B.25-C.9).

[62] AH (Taisho, 28, 814B.13-15); AHS (Taisho, 28, 842B.15-21); MAS (Taisho, 28, 896C.14-896A.8)

of action have ethical implications. They act as the cause for defining a specific type of sentient being in one's future life. As for other actions, however, we are uncertain as to when their effects will occur and even whether or not their effects will occur at all. For the Sarvāstivādins, this type of action has soteriological implications. That is, an unwholesome action necessarily brings about a painful effect, but a practice, such as faithfully following the Buddhist precepts may, prevent the painful effect from occurring.[63]

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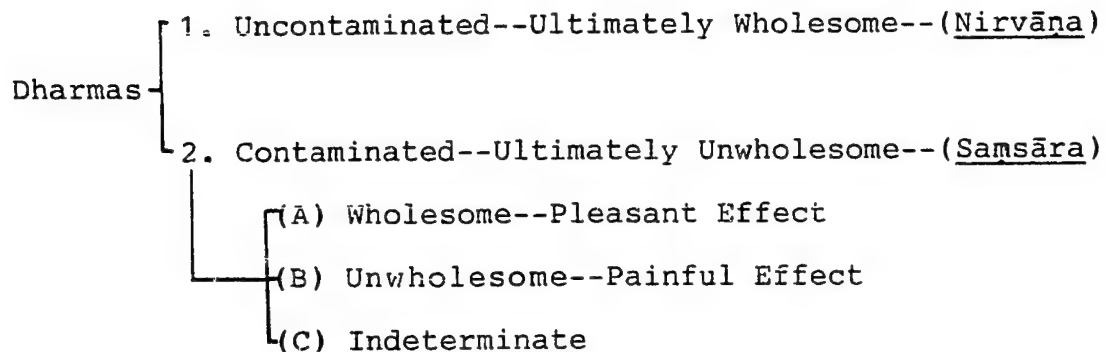
[63] MAS (Taisho, 28, 895C.21-22)

## 3. Karma as a Buddhist Ethical Concept

### A. Wholesome, Unwholesome and Indeterminate

The Sarvāstivāda school classifies human action into the following three categories: wholesome (kuśala), unwholesome (akuśala) and indeterminate (avyākṛta). These three types of action provide them with a moral standard and have soteriological implications.

We must return to the Sarvāstivāda's dharma-discourse in order to investigate their moral standard in detail. They categorize various dharmas in order to describe the relationship between an individual and his/her world. The following chart gives the clarification of dharmas by which a moral code is recognized:




The Sarvāstivāda, first and fundamentally, employs the classification of dharmas into 'uncontaminated' (anāsrava)

and 'contaminated' (sāsrava).[64] Uncontaminated indicates a dharma which is no longer (nor ever was) contaminated by passions (kleśa). The truth of the path (mārga-satya) and unconditioned (asaṃskṛta) dharmas, such as space (ākāśa), cessation through realization (pratisaṃkhyā-nirodha) and cessation not through realization (apratisaṃkhyā-nirodha) are regarded as uncontaminated dharmas. In other words, all dharmas which enable one to attain Nirvāṇa are regarded as uncontaminated dharmas and are ultimately wholesome (paramārtha-śubha).[65] Contaminated, on the other hand, indicates a dharma which is contaminated by passions. In other words, all conditioned (saṃskṛta) dharmas which adhere to passions should be regarded as contaminated dharmas and are ultimately unwholesome (paramārtha-akuśala).[66]

In this way, one enters the path (mārga), eliminates human passions (kleśa) and attains the uncontaminated dharma which enables one to realize Nirvāṇa. An action performed in this realm, i.e., the realm of no-further learning (aśaikṣa) is called uncontaminated action and is considered ultimately wholesome (paramārtha-śubha). Mundane human action, on the

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[64] AH (Taisho, 28, 809B); AHS (Taisho, 28, 834A-C); MAS (Taisho, 28, 874C); AK, p. 202 and so on.

[65] AH (Taisho, 28, 809B); AHS (Taisho, 28, 834A-C); MAS (Taisho, 28, 874C); AK, p. 202 and so on.

[66] ibid.

other hand, is always contaminated by passions within the world of transmigration (samsāra). It is, therefore, called contaminated action and is considered ultimately unwholesome (paramārtha-akuśala).[67]

Then, as mentioned in Section 2-A, mundane human action, which is contaminated dharma of unenlightened beings, is further classified into wholesome, unwholesome and indeterminate. It is commonly understood that every action necessarily brings about a certain effect; the effect evokes either pleasant (sukha) or painful (duhkha) feelings.[68] For the Sarvāstivāda, an action which brings about a pleasant effect must be wholesome; an action which brings about a painful effect must be unwholesome. Some actions are, however, neither wholesome nor unwholesome. For example, one's habitual actions or artistic skills cannot be morally qualified and so, are indeterminate. These actions, though, also have effects. They are called 'indeterminate action'.

As we understood in Section 1-B, body-action is a dharma of shape and speech-action is a dharma of sound; both are included in the category of material form (rūpa). According to the Sarvāstivāda's theory, only mental

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[67]Hajime Sakurabe, Sonzai no bunseki, pp.109-114.

[68]AH (Taisho, 28, 814B); AHS (Taisho, 28, 842B-C); MAS (Taisho, 28, 896A-B); AK p. 228 and so on.

dharmas can be morally qualified. However, the two material dharmas are exceptions because they always occur based on one's mind. Therefore, in the AH, Dharmaśrī explains thus:

> Wholesome body and speech-actions arise from a wholesome mind (kuśala-citta); unwholesome body and speech-actions arise from an unwholesome mind (akuśala-citta), and indeterminate body and speech-actions arise from an indeterminate mind (avyākṛta-citta). Likewise, as for mind-action, one's volition (cetanā) accompanied by a wholesome mind causes wholesome mind-actions; one's volition accompanied by an unwholesome mind causes unwholesome mind-actions, and one's volition accompanied by an indeterminate mind causes indeterminate mind-actions.69

The analogy between mind-action and body and speech-actions may be reasonable, but how is one's mind morally qualified?

The MAS classifies wholesome and unwholesome dharmas into three categories. First, it enumerates the five dharmas that are by their very nature wholesome (svabhāva-kuśala): such mental states as (1) modesty (hrī); (2) shame (apatrāpya); (3) non-greed (alobha); (4) non-anger (adveṣa) and (5) non-delusion (amoha). These five types of mental states are essentially wholesome. The following five dharmas are, on the other hand, by their very nature unwholesome (svabhāva-akuśala): (1) immmodesty (ahrī); (2) shamelessness (anapatrāpya); (3) greed (lobha); (4) anger (dveṣa) and (5)

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[69]AH (Taisho, 28, 812C).

delusion (moha). These five human passions (kleśa) are essentially unwholesome.[70]

Second, the MAS establishes a category, i.e., "dharmas which are associated with these five either essentially wholesome or unwholesome dharmas (samprayoga-kuśala or samprayoga-akuśala)."[71] This category concerns one's mind and mental states. As we understood in Section 1-B, one's mind is a dharma and cannot occur by itself. Some factor is necessary for it to arise and produce an effect. This factor is one of various mental states (caitta). One's mind-action is, therefore, included in this category. That is, if one's mind-action, as a mental state of volition (cetanā), is associated with the five essentially wholesome dharmas, one's mind-action must be wholesome. Likewise, if one's volition is associated with the five essentially unwholesome dharmas, one's mind-action must be unwholesome. One's mind-action which concerns neither these five essentially wholesome nor unwholesome dharmas is considered indeterminate mind-action. In this manner, one's mind-action is morally qualified.

Third, the MAS enumerates "dharmas which arise from or are accompanied by dharmas of the second category

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[70] MAS (Taisho, 28, 874B-C).

[71] ibid.

(samutthāna-kuśala or samutthāna-akuśala)".[72] Body, speech-actions and some dharmas which are dissociated from the mind (cittaviprayuktasaṃskāra-dharma) are included in this category. That is, if a body-action arises from one's volition accompanied by any one of the five essentially wholesome dharmas, this body-action must be wholesome. Likewise, if a body-action arises from one's volition accompanied by any one of the five essentially unwholesome dharmas, this body-action must be unwholesome. If a body-action arises from one's volition which concerns neither these five essentially wholesome nor unwholesome dharmas, this body-action is considered to be indeterminate.

Unmanifested action is also included in the third category. As explained in Section 1-C, unmanifested action is produced by intentionally wholesome or unwholesome actions, then, effects the future performance of wholesome or unwholesome actions. Unmanifested action, therefore, must be either wholesome or unwholesome. Indeterminate action, void of intention, is not related to unmanifested action. As with body and speech-actions, unmanifested action also arises from one's mind associated with either the five essentially wholesome or unwholesome dharmas.

In this way, by the conjunction of one's purely mental

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[72]MAS (Taisho, 28, 874B-C).

activity, i.e., volition (cetanā) with those five essentially wholesome or unwholesome dharmas, human action is morally qualified. The process of evolution of one's mental activity (hetu-samutthāna) always precedes the realization of the action itself. The mental activity continues while the action is actually performed (ksana-samutthāna).[73]

The Sarvāsitvāda's texts, however, provide no explanation as to how these dharmas are qualified to be essentially wholesome or unwholesome. We can assume that they merely adopted the view of the Nikāya and Āgama in which greed, anger and delusion are considered the three unwholesome roots (akuśala-mūla).[74] The term 'delusion' (moha) is sometimes supplanted by such terms as 'ignorance' (avidyā) and 'wrong-view' (mithyādrsti). All three terms indicate ignorance toward the truth. Ignorance may, then, give rise to passionate desires: the mental state of greed indicates one's attachment toward a desirable object and the mental state of anger indicates one's aversion toward an undesirable object. As emotional reactions to one's situation, greed and anger are considered the root causes of human defilement. Delusion causes various passions, and so

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[73] MAS (Taisho, 28, 896C-897A).

[74] MN, I, 47; SN, I, 70; 90 and so on.

is included in the category of 'mental states accompanied by great passions' (kleśamahābhūmika).[75] Such mental states as immodesty (anapatrāpya) and shamelessness (āhrīkya) are understood as a situation in which one is unaware of one's own wrong doing. These two mental states also promote unwholesome actions, and so are included in the category of 'essentially unwholesome mental states' (akuśala-mahābhūmika).[76]

Though these five dharmas are included in the category of mental states, their essential character is considered to be human passion (kleśa). In Buddhism, human passion (sometimes supplanted by 'proclivity' or anuśaya) always has a negative connotation; one never has passions or proclivities which promote wholesome actions, only unwholesome ones.[77] Therefore, Dharmaśrī begins the fourth chapter (Anuśaya-varga) of the AH by stating: "proclivities are the root of all existence, are accompanied by actions and give rise to the human predicament."[78] That chapter, then, is devoted to a discussion of various proclivities,

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[75]See, AK, p.55ff. See also Sukomal Chaudhuri, Analytical Study of the Abhidharmakośa, (Calcutta: Sanskrit College, 1976), pp.104-108.

[76]ibid.

[77]Griffiths, Indian Buddhist Meditation-Theory, p, 269.

[78]AH (Taisho, 28, 815B).

their effects on the Buddhist practitioners' attainment of enlightenment and the emancipation, i.e., Nirvāṇa, in which these proclivities are eradicated. In this way, the five dharmas that represent the whole of human proclivities are considered to be essentially unwholesome and morally affect other dharmas.[79]

The five essentially wholesome dharmas, on the other hand, represent mental states which are void of proclivities. The mental state without delusion indicates one's right-view (samyag-dṛṣṭi) toward the truth. This mental state is the basis for various wholesome mental states, and so is included in the category of 'fundamental mental states' (mahābhūmika).[80] This right-view, then, gives rise to the mental state without greed and the mental state without anger. For this reason, these two mental states based on right-view are, therefore, included in the category of 'essentially wholesome mental states' (kuśalamahābhūmika).[81] These three, i.e., non-greed (alobha), non-anger (adveṣa) and their basis, non-delusion (amoha) or right-view, are considered the root causes for the purification of human

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[79]Sakurabe, pp.109-114.

[80]AK, p.55ff. See Chaudhuri, pp.104-108.

[81]ibid.

existence. Such dharmas as modesty (hrī) and shame (apatrāpya) are explained as mental situations in which one is aware of one's wrong doing. These two prevent one from performing unwholesome actions and are included in the same category, i.e., 'essentially wholesome mental states'.[82]

One must keep in mind, though, the relative nature of this code. That is, this moral standard applies only to the contaminated actions of unenlightened beings. If an action of an ordinary individual is determined as wholesome, this action, as such, is a contaminated dharma and is ultimately unwholesome. In other words, in Buddhism, human existence is, by nature, unwholesome. Various forms of practice have arisen in response to this doctrine, by which one may advance to higher states, gradually eliminate unwholesome elements and eventually attain the Buddhist final goal, the state of Nirvāna, whereby ultimately wholesome action can be performed.

## B. The Morally Potent Element: Saṃvara and Asaṃvara

As understood in Section 1, an unseen, latent power (avijñapti) is produced by intentionally wholesome or

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[82] AK, p.55ff. See Chaudhuri, pp.104-108.

unwholesome actions and it, in turn, effects the nature of subsequent actions. For the Sarvāstivāda, this unseen, latent power is considered to be more specifically the foundation for their Buddhist code of monastic discipline and system of meditative practice. It is in this context that the term '_saṃvara_' or '_asaṃvara_' is used in the Sarvāstivāda's texts. _Saṃvara_ literally means restraint,[83] and is, therefore, considered to be _avijñapti_ which acts as the potential to perform wholesome actions. It is produced by adhering to the Buddhist precepts and attaining meditative practices. _Asaṃvara_ is the antonym of _saṃvara_ produced by adding the negative prefix 'a'. It is also considered to be _avijñapti_ which acts as the potential to perform unwholesome actions. It is produced by habitually performing extremely unwholesome actions. There is a third type of _avijñapti_ that acts as the potential to perform either wholesome or unwholesome actions. It is produced by neither of the above two causes. This type of potential is called '_naiva-saṃvara-nāsaṃvara_'.[84]

First, _saṃvara_ is further classified into the following three types: (1) _Prātimokṣa-saṃvara_; (2) _Dhyāna-saṃvara_ and (3) _Anāsrava-saṃvara_.

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[83]Edgerton, _Buddhist Hybrid Sanskrit Dictionary_, pp.539-540.

[84]See _AK_, p. 205.

Normally, the term '<u>prātimokṣa</u>' refers to the code of precepts in the <u>Vinaya</u> by which monks are controlled.[85] However, in this case, <u>prātimokṣa</u> refers to the Buddhist precepts (<u>śīla</u>) in general. <u>Prātimokṣa-saṃvara</u> is, therefore, the potential to perform wholesome actions which is specifically produced by following the Buddhist precepts. This potential concerns only Buddhists. The <u>MAS</u> classifies Buddhists into the following seven types: (1) monks (<u>bhikṣu</u>); (2) nuns (<u>bhikuṣunī</u>); (3) those nuns in the probational state (<u>śikṣamānā</u>); (4) male novices (<u>śrāmaṇera</u>); (5) female novices (<u>śrāmaṇerikā</u>); (6) laymen (<u>upāsaka</u>) and (7) lay-women (<u>upāsikā</u>).[86] For each type of Buddhist, specific precepts are established.

In order to become any type of Buddhist, participation in an ordainment ceremony is required. For one who aspires to become a monk, an ordainment ceremony is administered by the Buddhist community; for one aspiring to become any other type of Buddhist, the ceremony is held by an elder monk.[87] At any ordainment ceremony, the aspirant has to perform certain forms of manifested body and speech-actions. For example, one performs the manifested body-action of bowing

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[85]Edgerton, p. 391.

[86]<u>MAS</u> (Taisho, 28, 890C).

[87]ibid.

to the monk who will become his/her master. The manifested speech-action of making an oath that he/she will follow the Buddhist precepts for his/her entire life is also performed. Through performing these manifested actions, the initial potential to perform wholesome actions is produced. From that time on, the potential is maintained through following the Buddhist precepts. Prātimokṣa-saṃvara may be maintained until one dies except in the following cases: when one purposely abandons the Buddhist precepts and when one, under certain conditions and through no intent of his/her own, is no longer able to follow those precepts.[88]

Another type of Prātimokṣa-saṃvara is produced by lay-people who observe the special eight precepts for an entire day (upavāsa-saṃvara). This type of potential is maintained only for that day.[89]

Dhyāna-saṃvara and Anāsrava-saṃvara concern only Buddhist monks. As understood in Section 1-C, an unseen, latent power or potential, namely avijñapti, is produced by

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[88]AH (Taisho, 28, 814A); AHS (Taisho, 28, 841C); MAS (Taisho, 28, 892B); AK, p.222 and so on. Each text presents various reasons for one who is no longer able to follow the Buddhist precepts. For example, AH gives the following the three reasons: (1) when one commits an deadly sin; (2) when one becomes a hermaphrodite and (3) when the Dharma disappears. See also, Wataru Ryose, "Betsugedaturitsugi no sha (Some Notes on The Termination of Prātimokṣa-saṃvara)", Indogaku Bukkyōgaku Kenkyū, 34-2, (March, 1986), pp.301-303.

[89]AK (p. 206.22ff) describes 'upavāsatha' in a detailed way.

manifested actions. These two types of avijñapti are, however, produced by purely mental activity, namely meditation (dhyāna or samādhi). When a monk achieves a meditative state in the realm of form, he can acquire the potential to perform wholesome actions; this potential is called Dhyāna-saṃvara. When a monk who has already achieved the sacred path, such as an Arhat, attains a completely uncontaminated meditative state, he can also acquire the potential to perform wholesome actions; this potential is called Anāsrava-saṃvara. These two potentials are maintained only while the monk is involved in the meditative state.[90]

However, meditative states are void of body and speech-actions. That is, no manifested actions are performed. This actionless state has no effect on the performance of subsequent actions. For the Sarvāstivādins, therefore, these two potentials, Dhyāna-saṃvara and Anāsrava-saṃvara, are established as hypothetical entities in order to substantiate the importance of meditative practice. They then claim that hypothetically a meditative state, as purely mental activity, could produce the potential to perform wholesome actions (saṃvara) in the same manner as the other Buddhist precepts.[91]

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[90] AH (Taisho, 28, 813A); AHS (Taisho, 28, 840C); MAS (Taisho, 28, 889B); AK, p. 208 and so on.

[91] See Sakurabe, pp.108-109.

Second, asaṃvara, which is avijñapti acting as the potential to perform unwholesome actions, is produced by habitual and extremely unwholesome actions. For example, when one is born into a family which habitually performs extremely unwholesome actions, such as killing animals, he/she, due to this exposure, may tend to carry on this tradition; thus, perpetuating the potential to perform unwholesome actions. If and when he/she makes the choice to carry out the unwholesome action, the potential is then realized. Also, when one expresses his/her intention to perform an extremely unwholesome action, such as thievery as an occupation, the potential to perform unwholesome actions is produced. This potential is continuously produced and may be maintained until he/she dies.[92]

However, this potential can be terminated by producing saṃvara. That is, if one becomes a Buddhist and follows the Buddhist precepts or attains a meditative state, he/she can terminate the potential to perform unwholesome actions.[93] In this way, for the Sarvāstivādins, saṃvara offers a means of obliterating those habitual and extremely unwholesome

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[92]AH (Taisho, 28, 813C); AHS (Taisho, 28, 841B); MAS (Taisho, 28. 891C-892A); AK, p.209 and so on.

[93]See for example AH (Taisho, 28, 814A); MAS (Taisho, 28, 892B-C); AK, p.225 and so on. MAS and AK give anothoer case by which asaṃvara is terminated: when one becomes a hermaphrodite.

actions which divert from the Buddhist precepts. They underscore the significance of becoming a Buddhist by proposing that solely by the Buddhist precepts and meditative practices can one terminate this unwholesome potential, namely asaṃvara.

Third, the Sarvāstivādins establish naiva-saṃvara-nāsaṃvara meaning 'neither saṃvara nor asaṃvara'. In Chinese, it is most often translated as 'intermediate' (ch'u-chung).[94] As mentioned before, saṃvara is produced by following the Buddhist precepts or by attaining a meditative state. This intermediate avijñapti has the function of saṃvara, but is not produced by the above-mentioned factors. That is, this potential to perform wholesome actions is produced by those wholesome actions which are not included in the Buddhist practices.[95] In other words, by establishing this type of avijñapti, the Sarvāstivādins attempt to extend the function of saṃvara outside of the Buddhist community. This intermediate avijñapti also has the function of asaṃvara, but is not produced by habitual and extremely unwholesome actions. That is, this potential to perform unwholesome actions is produced by sudden (but still

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[94]'Naiva-saṃvara-nāsaṃvara' is usually translated into the Chinese term, 'ch'u-chung', meaning 'intermediate'. For example, AH (Taisho, 28, 813C); MAS (Taisho, 28, 890C); AK (Taisho, 29. 80A) and so on.

[95]MAS (Taisho, 28, 890A; 892C).

intentionally) unwholesome actions.[96]

However, the Sarvāstivāda's texts, especially the AH and its commentaries, expend little energy explaining the intermediate avijñapti. It is dealt with as an item incidental to saṃvara and asaṃvara in the Karma-chapter.[97] In that chapter, they focus on saṃvara as their means of emphasizing the significance of the Buddhist precepts and meditation from which all Buddhists may benefit.

## C. Ten Courses of Action (Karmapatha)

As we have seen in Section A, the three types of action, i.e., wholesome, unwholesome and indeterminate, provide us with a moral standard and have soteriological implications. Another important moral standard is found in the Nikāya and Āgama, which enumerates the following ten types of unwholesome action:

(1) killing (prañātipāta);
(2) theft (adattâdāna);   — Body-action
(3) sexual misconduct (mithyācāra);

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[96] MAS (Taisho, 28, 890A; 892C).

[97] AH (Taisho, 28, 813C); AHS (Taisho, 28, 841B); MAS (Taisho, 28, 890A; 892C).

(4) telling lies (mṛṣavāda); ┐
(5) malicious words (paiśunya); ├ Speech-action
(6) harsh words (paruṣa); │
(7) senseless talk (sambhinnnapralāpa); ┘
(8) greed (abhidhyā); ┐
(9) anger (vyāpadā) and ├ Mind-action
(10) wrong-view (mithyādṛṣti). ┘

Killing, theft and sexual misconduct represent unwholesome body-actions; telling lies, malicious words, harsh words and senseless talk represent unwholesome speech-actions, and greed, anger and wrong-view represent unwholesome mind-actions. The ten types of wholesome action, on the other hand, consist of eliminating each one of these ten unwholesome actions.[98] Such sets of good and evil acts are also found in non-Buddhist literature, such as the Mahābhārata and The Laws of Manu,[99] reflecting a moral standard generally accepted in Indian society in that period. The Sarvāstivādins also adopted this code in order to provide their own community with concrete and unambiguous ethical guidelines.

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[98]For example, DN, vol.III, 269.

[99]For example, the Mahābhārata, III, 181, 41-3; XII, 124, 65-8; XIII, 13, 2-6. G. Buhler (ed), The Laws of Manu, (SBE, XXV, Delhi: Motolal Banarsidass, 1969), pp.483-484.

These ten types of action (both wholesome and unwholesome) are usually referred to as the 'ten courses of action' (dasa kammapathā) in the Nikāya and Āgama. These actions are meant to be representative of wholesome and unwholesome actions. Therefore, they are extreme in relation to other human actions. In the Sarvāstivāda's texts, the term 'ten courses of action' (daśa karmapatha) is also employed, but with particular implications.

First, the term 'course of action' is used in order to emphasize the relationship between one's mind-action and unwholesome or wholesome mental states. As mentioned before, for the Sarvāstivādins mind-action indicates one's volition (cetanā). The three items enumerated as mind-actions, i.e., greed, anger and wrong-view, are not actually mind-action, but are mental states (caitta). However, when one's volition, i.e., mind-action, is accompanied by each one of these three mental states, that unwholesome mind-action then causes unwholesome body and speech-actions. The AH, therefore, states thus: "Each one of these three mental states provides the circumstances for the course (patha) of the ten types of unwholesome action."[100] That is, these three types of mental states provide the circumstances for the course by which one's unwholesome mind-action

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[100] AH (Taisho, 28, 814B).

arises. For the Sarvāstivādins, 'greed', considered to be mind-action, actually means one's volition (mind-action) accompanied by an unwholesome mental state of greed. This unwholesome mind-action, then, also provides the circumstances for the course by which unwholesome body and speech-actions arise. In the Sarvāstivāda's texts, the term 'course of action' (karmapatha) is specifically reserved for this process of evolution of an unwholesome action. The ten courses of wholesome action are explained in the same manner.

Second, the term 'course of action' is also established as a means to explain an action itself. In the Sarvāstivāda's texts, the process of performing a body or speech-action is explained in the following three states: (1) the state of preparation for performing an action (prayoga); (2) the state of carrying out an action (maula karmapatha) and (3) the state of result after performing an action (pṛṣtha). For example, the MAS explains thus:

> "The state of preparation for performing such an act as killing occurs when, for example, a sheep-farmer either captures or buys a sheep, brings it home and hits it once or twice in order to kill it. The state of preparation (prayoga) lasts from the time he gets the sheep until the sheep's life is extinguished.
>
> At the moment when the sheep-farmer terminates the life of the sheep, manifested and unmanifested actions are produced. The action at that moment is called 'the state of carrying out an action' (maula-karmaptha).

> By carrying out the action of killing, an unwholesome body-action has been performed and it produces unmanifested action... This state is called 'the result of carrying out an action'(prstha)."[101]

The term 'course of action' is, then, applied only to the state of carrying out each body or speech-action. For example, killing, which is included in the ten courses of unwholesome action, refers to the specific moment when one terminates the life of an animal or a person. At that moment, this intentionally unwholesome body-action produces an unseen latent power (avijñapti) which influences the performance of future wholesome or unwholesome actions. Other body and speech-actions are explained likewise. As for mind-action, whenever one's volition is accompanied by a mental state, such as greed, this is regarded as the state of carrying out a mind-action. Neither the state of preparation nor the state of result exists for a mind-action. Mind-action is peculiar in this way.[102]

It should be noted again that according to the Sarvāstivāda's theory, one's mind-action is unrelated to unmanifested (avijñapti) action. However, the MAS does cite an exception: person A is quite intent upon killing a certain person. Person A asks person B to carry out the

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[101] MAS (Taisho, 28, 894B).

[102] McDermott, Development in Early Buddhist Concept of Kamma/Karma, pp.141-143.

deed, which person B does. The moment at which the life of that person is terminated is referred to as the 'course of an unwholesome action of killing'. In this case, for the Sarvāstivādins, person A is considered to be the culprit, not person B, for person B is simply the agent of person A's purpose. Therefore, though the manifested (vijñapti) action of killing is realized by person B, the unmanifested (avijñapti) action of killing is incurred by person A. This unmanifested action, then, effects the future actions of person A, not person B. In this way, for the Sarvāstivādins, intent is crucial to implicate an individual ethically. Premeditation is the active ingredient in the preparatory stage of an action. Other body and speech-actions are explained likewise. Sexual misconduct is an except to this; that action cannot be carried out by someone else.[103]

The ten courses of wholesome action are defined as the elimination of each one of these ten courses of unwholesome action. One's unwholesome mind-action can be transformed into a wholesome mind-action by such mental states as non-greed, non-anger and right-view, which can be generated by Buddhist meditation. Then, unwholesome body and speech-actions can be eliminated based upon the wholesome mind-action. The elimination of these unwholesome actions is also

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[103] MAS (Taisho, 28, 895A); AK, P. 196.

prescribed in the Buddhist precepts. So, by following the Buddhist precepts and practicing Buddhist meditation, one may accomplish the ten courses of wholesome action.[104]

As we have seen in Section A, in the Nikāya and Āgama such human passions as greed, anger and delusion are regarded as the fundamental causes for various unwholesome dharmas and are called the 'three unwholesome roots' (tīṇi akuśalamūlāni). Such mental states as non-greed (alobha), non-anger (advesa) and non-delusion (amoha) are, on the other hand, regarded as the fundamental causes for various wholesome dharmas and are called the 'three wholesome roots' (tīṇi kuśalamūlāni).[105] The ten courses of unwholesome and wholesome action are, then, attributed to these three unwholesome and wholesome roots in the Sarvāstivāda's texts.

For example, the MAS explains the relationship between the three unwholesome roots and the ten courses of unwholesome action in a more analytical way. First, the passion of anger (dveṣa) occurs only among sentient beings. One's mind-action accompanied by the mental state of anger evokes an angry feeling toward other sentient beings. An unwholesome speech-action of harsh words arises from this unwholesome mind-action. This mind-action may be strong

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[104]MAS (Taisho, 28, 895A); AK, P. 196.

[105]For example, DN. III, 214; 275; AN. V, 261 and so on.

enough to induce the killing of a sentient being. Second, the passion of greed (lobha) occurs with respect to material objects. One's unwholesome mind-action accompanied by the mental state of greed induces attachment to a desired object. An act of theft may arise from this unwholesome mind-action. Sexual misconduct also occurs with respect to material objects. This act may arise from a mind-action, i.e, sexual desire, which induces attachment to a desired object, i.e., the human body. Third, all three passions, i.e., greed, anger and delusion (moha) occur with respect to various mental factors. Speech-actions such as telling lies, malicious words and senseless talk arise from the combination of these three unwholesome roots and are performed as the result of various mental states. Finally, the passion of delusion causes misconceptions. One's mind-action accompanied by the mental state of wrong-view is, therefore, recognized as a hindrance to the understanding of truth. It is a fundamental cause for various unwholesome dharmas, both material and mental.[106]

Thus, these three unwholesome roots are explained as the state of preparation (prayoga) for the ten courses of unwholesome action. The three wholesome roots are, on the other hand, explained as the state of preparation for the

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[106] MAS (Taisho, 28, 893C.12-894A.6).

ten courses of wholesome action.[107]

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107 MAS (Taisho, 28, 893C.12-894A.6).

## 4. Conclusion

We have examined karma's three major functions found in the AH and its commentaries. The first function was articulated by Dharmaśrī, stating: Human action (karma) colors the world with suffering, but by the investigation of human action one may find the way to seek release (nirvāṇa) from the world of transmigration (saṃsāra).[108] In the AH, the investigation of human action is initiated by the investigation of dharmas. 'Abhidharma,' as the term indicates, is the observational analysis and categorization of existents, i.e., dharmas. Human action is, therefore, classified into the three fundamental existents: (1) body-action as a dharma of form (rūpa); (2) speech-action as a dharma of sound (śabda) and (3) mind-action as a dharma of mental state of volition (cetanā). This volition always stimulates body and speech-action. Even an unseen, potent element which remains after performing an action is categorized as a possible existent of form. This is the Sarvāstivāda's unique conception of karma and is called 'unmanifested action' (avijñapti-karma).

The second function was explained in the MAS in a detailed way. In the MAS, each individual is regarded as the

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[108] AH (Taisho, 28, 812B.14-21).

amalgamation of various conditioned dharmas and is affected by various causal relationships. These causal relationships are established as the theory of 'the causal relationship between six types of causes and five types of effects'. This theory represents the Sarvāstivāda's interpretation of dependent co-arising (pratītyasamutpāda) and was further developed in later works of this school. However, it does not mitigate the all-pervasive suffering of mankind.

Rather, that theory has ethical implications which act as karma's third function. The function was found in the relationship between maturation cause and maturation effect. The Sarvāstivāda understands that one's mental activity, i.e., volition, always precedes the realization of an action and continues while the action is performed. Human action is morally qualified depending on how his/her volition is associated with essentially wholesome or unwholesome dharmas. Thus, one's painful or pleasant life (maturation effect) reflects the state of one's mind (maturation cause). Here, we can see that Buddhist concept of karma has soteriological implications.

Karma's third function was specifically emphasized by the Buddhist precepts: the means of controlling human behavior. The unseen, potent element which effects one's performance of future wholesome actions (saṃvara) is attained only through following the Buddhist precepts and

meditative practice. Likewise, the non-causal state whereby ultimately wholesome action can be performed, i.e., nirvāṇa, is also realized only through the Buddhist practices. Therefore, the AH and its commentaries hold the destruction of the Buddhist community, the perpetrator of Buddhist practices, as one of the gravest sins.[109]

The Sarvāstivādins, armed with their analytical theory, do not appear particularly compassionate toward the human condition. The alleviation of human sufferings seems to be secondary to their concern for the sustenance of the Buddhist community and the practices followed therein. Karma is wielded as an ethical tool, a moral stick to admonish practitioners to follow the Buddhist precepts. Nevertheless, as the prescribed practices are considered the only means to reach nirvāṇa, without them sentient beings would be eternally doomed. In fact, the Sarvāstivāda's concept of karma is not pessimistic nor deterministic. It hinges on volition, the necessary condition for human action. Volition, here, is an expression of free will (or the manifestation of it) and by 'will' man may free himself from the chains of saṃsāra and enter the non-causal and effectless, i.e., 'karmaless' realm.

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[109] AH (Taisho, 28, 815A.28ff); AHS (Taisho, 28, 843C.8ff); MAS (Taisho, 28, 898C.18ff).

# PART TWO

# AN ENGLISH TRANSLATION OF KARMA-VARGA

## Preface to the Translation

### A: An Interpretative Survey of the Karma Section in the *Abhidharmahṛdaya*

The concept of karma has always been a central issue in the history of Buddhist thought. It has been developed in many Sarvāstivāda Abhidharma texts. Dharmaśrī in the *AH* was the first to devote one chapter solely to the subject 'karma'. His exposition is one of the greatest achievements in the history of the Sarvāstivāda school.

It is in the third chapter (*Karma-varga*) of the *AH* that Dharmaśrī deals with karma. This chapter is comprised of 32 sections of verse (*kārikā*) and an explanation in prose (*bhāṣya*). Here, Dharmaśrī's intention is to present karma's three major functions in Buddhism: (1) karma (human action) as an intentional act (*cetanā*) which establishes the multifarious states and conditions of sentient beings; (2) karma as a description of human action from the perspective of the Buddhist concept of dependent co-arising (*pratītya-samutpāda*): the relationship between the human action (*karma*) and its effect (*karma-vipāka*) and (3) karma as a Buddhist ethical concept, that is, as a means of social control in the Buddhist community, particularly among Buddhist monks.

The first function is dealt with in Kārikā 1-3. There, karma refers specifically to human action and its effects. The world is created by the human action (Kārikā 1) which is classified into three types: body-action (kāya-karma), speech-action (vāk-karma) and mind-action (manas-karma) (Kārikā 2). Mind-action is regarded as a subtle series of intentional impulses (cetanā) (Kārikā 3). These actions are further classified into two: manifested (vijñapti) and unmanifested (avijñapti) actions. (Kārikā 3). In Kārikā 4-7, human action is classified into three types from the viewpoint of Buddhist ethics: wholesome (kuśala), unwholesome (akuśala) and indeterminate (avyākṛta) actions. Dharmaśrī concludes that all these actions are co-related to one's mind.

The second function of karma is dealt with in several places. The relationship between various actions and their retributions is dealt with in Kārikā 22-28. Kārikā 29-30 states the concept of karma with reference to the principle of cause and effect.

The third function, perhaps the most important for Buddhist practitioners, is explained in two ways. First, Dharmaśrī establishes the concept of avijñapti-karma; meaning an unmanifest faculty of human action which is morally potent. This avijñapti-karma is regarded as a potential to perform good actions (saṃvara) acquired through

Buddhist practice. This is one of the most important issues dealt with in the AH. Kārikā 8-19 deals with this saṃvara together with asaṃvara (the potential to perform bad actions) and the morally intermediate state. Second, ten kinds of unwholesome actions which have a strong potential power to cause unwholesome effects, are listed. These actions are specifically called the 'ten courses of unwholesome action' (Kārikā 21). Three mental factors, i.e., greed (lobha), anger (dveṣa) and delusion (moha) are strongly emphasized as the three root-causes of these actions (Kārikā 20), and ultimately are the three obstacles for Buddhists who strive for Nirvāṇa (Kārikā 31). The most sinful action (Kārikā 32 a-b) and the most desireable state for Buddhist practitioners (Kārikā 32c-d) are enumerated.

The structure of the Karma-varga was later emulated by other Sarvāstivāda Abhidharma works. Two of the AH's direct commentaries, i.e., Upaśānta's Abhidharmahṛdayasūtra (AHS) and Dharmatrāta's Miśrakâbhidharmahṛdayaśāstra (MAS), are examples. The third chapter of AHS parallels the structure of the AH; it is comprised of 31 verses and their explanations. Upaśānta employs all of Dharmaśrī's verses in this chapter.[1] The work does not represent a remarkable doctrinal development, yet is one of the limited

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[1] AHS (Taisho, 28, 839c-843c).

commentaries on the AH. Dharmatrāta's MAS is, on the other hand, an extensive commentary on the AH. The third chapter of the MAS is comprised of 75 verses and their explanations. Dharmatrāta draws heavily upon the structure of the AH in order to articulate his philsophical viewpoints.[2] His work also attempts to re-examine the views expressed in the AH from the orthodox Kashmir-Vaibhāṣika viewpoint that had been defined and laid out in the Mahāvibhāṣā[3] and in this way develops the doctrine of the Sarvāstivāda school.

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[2]MAS (Taisho, 28, 888a-899b).

[3]Charles Willmen, The Essence of Metaphysics--Abhidharmahṛdaya, (Bruxelles: Publication de l'Institute Belge des Hautes Etudes Bouddhiques, 1975), introduction, xxiii.

**B: Remarks on the Present Translation**

I will present here a complete translation of the Karma-varga of the AH together with its commentary, the MAS. Though the AHS, as previously mentioned, is extant, it does not represent a remarkable, doctrinal development and thus, is employed only in the footnotes. In the present translation, the MAS is the primary commentarial source. My translations are based solely on the editions contained in the Taisho shinshu daizokyo as follows:

Text: AH (A-p'i-t'an Hsin Lun) Taisho #1550

Commentary: MAS (Tsa A-p'i-t'an Hsin Lun) Taisho #1552

*AH (A-p'i-t'an Hsin Lun Ching) Taisho #1551

When one attempts to translate Abhidharma texts into English, certain difficulties are confronted. First, extensive use of jargon. This literature was designed for and composed by specialists--monks who were highly trained in Buddhist practice and philosophical argumentation. It employed definitions based on many technical terms, scholastic controvercies and citations from the scriptures--the Nikāya and Āgama. Most readers, without a commentary, would find it difficult to penetrate these highly scholastic and complex works.

Second is the fact that these Abhidharma texts were composed some 2000 years ago, so that what were mundane examples then are obscure and puzzling to modern readers; some animals and plants cited are now extinct and some tools are no longer used.

Third, in the case of the AH and its commentaries, the original Sanskrit texts are not extant. This is also the case for most of the earlier Sarvāstivāda Abhidharma texts. For that reason we have no recourse but to recreate the meaning of original Sanskrit texts based upon Chinese translations. Fortunately, Vasubandhu's AK is extant in Sanskrit, Chinese and Tibetan. The Index to the Sanskrit, Chinese and Tibetan versions of this text is also available.[4] The AK is frequently employed for the present translation.

In spite of these difficulties, I have attempted to achieve a translation that, I think, is both faithful to the original as well as understandable to the reader. Abhidharma texts, which contain timeless and important ideas, should be accessible not only to Buddhist monks, but to the laity, as well as those outside the Buddhist tradition. For that reason, I have attempted to translate any Sanskrit terms

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[4]Index to the Abhidharmakośabhāṣya, ed. Akira Hirakawa and others, in 3 vols. (Tokyo: Daizō shuppan, 1973-78), vol.1, Sanskrit-Tibetan-Chinese; vol.2, Chinese-Sanskrit; vol.3, Tibetan-Sanskrit.

into English. However, some terms have been already anglicized (Buddha, Nirvāṇa, Dharma, etc.) and they will remain in that form. Also, some Sanskrit terms have very specific, Buddhist philosophical connotations and are, therefore, non-translateable. In those cases, the words are given in Sanskrit with their English explanations found in Appendix II (Glossary of Abhidharma Technical Terms). When necessary, the Sanskrit equivalents of English terms (and occasionally vice versa) are given in parentheses for clarification. Most Sanskrit equivalents are cited from the AK.

I have also attempted to elaborate on sentences which would otherwise be extremely terse. Additional words are supplied in brackets in order to facilitate understanding a passage. The division into sections and paragraphs is a demonstration and clarification of my understanding of the content and organization of the text. These divisions do not appear in the original text.

## C. Table of the Contents

(* indicates that the discussion is only found in the commentary.)

IV. The Wholesome Potential & The Unwholesome Potential



V. Ten Courses of Action (Karma-patha)



VI. Various Divisions of Action

# AN ENGLISH TRANSLATION OF KARMA-VARGA

## I. Introduction to Karma[1]

### 1. General Introduction to Karma

AH (812B.14-21)

I (Dharmaśrī) have already explained the various conditioned states (saṃskāra), and that these states arise from the various causes (hetu) and necessary preconditions (pratyaya).[2] I will now explain [the principle that] the various causes ornament (citrayati) the effects (phala) and bring about variety of births (jāti) [of sentient beings]. Now it will be explained:

(1a-d) KARMA ORNAMENTS THE VARIOUS DESTINIES AND THE VARIOUS CIRCUMSTANCES IN THE WORLD.
HENCE REFLECT ON KARMA AND SEEK RELEASE FROM THE WORLD.

"Karma ornaments the various destinies (gati) and the various circumstances (sthāna) in the world (loka)" means that [each sentient being] is endowed with a different kind of body in the five destinies[3] during the three time periods. The variety in the world is indeed brought about by

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[1]The term 'karma' is generally translated as 'action.' Karma, with a capital 'K' refers to the so-called 'karmic principle.'

[2]AH, (Taisho, 28, 809A.1-812B.18).

[3]The five gatis are : hell(nāraka); hungry spirit(preta); animal (tiryañc); man (manuṣya) and heaven(deva).

Karma. Hence, [you should] reflect on Karma and seek release (nirvāṇa) from the world of [transmigration] (saṃsāra).

Commentary (888A.6-18)

I (Dharmātrāta) have already explained the various conditioned states (saṃskāra), and that [these conditioned states] arise from the causes (hetu) and neccessary preconditions (pratyaya).[4] The various conditioned states bring about a variety of births (jāti) [of sentient beings]. Karma specifically establishes this variety. Now I will explain Karma:

(1a-d) KARMA ORNAMENTS THE VARIOUS DESTINIES AND THE VARIOUS CIRCUMSTANCES IN THE WORLD.
HENCE REFLECT ON KARMA AND SEEK RELEASE FROM THE WORLD.

"Karma ornaments the various destinies (gati) and the various circumstances (sthāna) in the world (loka)" means that [each sentient being] is endowed with his/her own particular kind (gotra) in all the five destinies [because of] Karma. Karma is the seed (bīja) and the existence of the world sprouts from [Karma], just as [a plant] sprouts from a [particular] seed. [In this way] Karma endows each sentient being with his/her distinctive kind.

"Hence reflect on Karma and seek release (nirvāṇa) from the world" means that Karma is the distinctive [element which causes] the entrance into the womb (avakrānti).

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[4]MAS, I & II (Taisho, 28, 869C.1-888A.5).

Knowing this, if you want to be released from [the cyclic world of] birth and death (saṃsāra), you should think about [Karma].

2. Threefold Division of Action

AH (812B.22-25)

(2a-d) BODY, SPEECH AND MIND ACTIONS ARE PERFORMED BY SENTIENT BEINGS.
VARIOUS STATES [OF SENTIENT BEINGS] ARE ESTABLISHED BY THESE [ACTIONS], AND THE DIFFERENT KINDS OF BODIES ARE [ALSO] ORNAMENTED [BY THESE ACTIONS].

"Body (kāya), speech (vāk) and mind (manas) actions are performed by sentient beings" means that body, speech and mind actions are performed by each sentient being. [Then,] various states [of sentient beings] are established by these [actions]. Different kinds of bodies [of sentient beings] are [also] ornamented [by these actions].

Commentary (888A.18-B.13)

What is Karma ? The answer is:

(2a-d) KARMA IS ACCUMULATED BY BODY, SPEECH AND MIND ACTIONS. [THESE ACTIONS] ARE RECOGNIZED IN [THE LIFE OF] SENTIENT BEINGS.
THESE ACTIONS ESTABLISH VARIOUS CONDITIONED STATES AND ORNAMENT DIFFERENT KINDS OF BODIES [OF SENTIENT BEINGS].

"Karma is accumulated by body, speech and mind actions. [These actions] are recognized in [the life of] sentient beings" means that body-action (kāya-karma), speech-action (vāk-karma) and mind-action (manas-karma) are Karma. These three types of actions bring about a variety of effects (phala).

Each sentient being is given (1) his/her lifetime: from birth to death (pūrvakāla-bhava); (2) his/her moment of dying (maraṇa-bhava); (3) the interval between his/her death and his/her next life (antarā-bhava) and (4) in the state of embryo (upapatti-bhava).[5] [Each sentient being] accumulates Karma [during these four states of life].

Question: Why is action classified into three [types] ? [Is the classification made] because of its essential nature (svabhāva), because of its foundation (āśraya) or because of its cause (samutthāna) ? If [the classification was made]

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[5]AK discusses these four states in detail. See AK, III, 37ff.

because of its essential nature, actions should be only one type: speech-action. Because speech is no other than action. If [the classification was made] because of its foundation, action should be one type: body-action. Because every [action] is performed by [human] bodies. If [the classification was made] because of its cause, action should be one type: mind-action. Because every action arises from one's mind.[6]

Answer: This [threefold division] is made because of the [following] three points: (1) the essential nature of [human action] is [found] in speech-action because speech itself has [specific] functions[7]; (2) the foundation [of actions] is body-action because action is caused by human bodies, performed by human bodies, associated with human bodies and carried out by human bodies; (3) the cause of [action] is mind-action because even body-action and speech-action arise from one's mind. But these [body-action and speech-action] are not called mind-action. Another example is the case of eye-consciousness (caksur-vijñāna) [and mind].[8]

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[6]This discussion is also found in MVS (Taisho, 27, 587B.1-C.6).

[7]See MVS (Taisho, 27, 587B.1ff).

[8]Every human activity is motivated by one's mind. But organs have various functions: eyes see; ears hear; nose smells and so on.

Question: Then, what are the effects of these actions ?

Answer: [The verse says], "These actions establish various conditioned states and ornament different kinds of bodies [of sentient beings]." This explains that [the existence of] each sentient being should be [recognized as] the 'dominant effect' (adhipati-phala).[9] The 'formations' (saṃskāra) here indicates all phenomenal elements surrounding [each sentient being].[10] The external characteristic of sentient beings and their life-span are the effects of these actions.

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[9]The Sarvāstivāda explains the universal law of cause and effect by using the term 'kāraṇa-hetu' (efficient cause) and 'adhipati-phala' (dominant effect). They understand that everything causes the existence of each dharma. This cause is called 'efficient cause' and its effect 'dominant effect'. AK explains this 'efficient cause' as the function of non-hindrance (avighna-bhāva-avasthāna) by which certain dharma allow or even offer the medium for the manifestation or generation of dharma. In other words, all phenomenal elements in the world should be somewhat related to the existence of each dharma, and they should be the cause of its existence. In this case, the existence of each dharma is regarded as its effect, i.e., 'universal effect' (adhipati-phala). This discussion is found in the AK, pp.82-83. See also Alfonso Verdu, Early Buddhist Philosophy, (Delhi: Motilal Banarsidass, 1985), pp.67-78.

[10]The term 'formation' (saṃskāra) is usually understood as one of five aggregates (skandha): material form (rūpa); feeling (vedanā); idea (saṃjñā); formation (saṃskāra) and cognition (vijñāna). The term 'saṃskāra' is here used for the synonim of conditioned dharma (saṃskṛta-dharma). AK explains thus: It (saṃskāra) develops the conditioned dharmas (saṃskṛta-dahrma) [through the arising of Karma]. Therefore it is called the appropriative aggregate of formations (saṃskāra-upādāna-skandha). (AK, p.10.) This means that the saṃskāra produces all phenomenal elements in the world.

Question: Then, how are the various external and internal marks (laksana) [of each sentient being] established ? Are these marks established based on the four great elements (mahābhūta)[11], based on the derivative matters [from the four great elements] (bhautika-rūpa)[12] or by actions ?

Answer: [Various marks are established based upon these following] three [causes]: (1) The four great elements cause various marks. That is, all these marks are produced (utpatti) from [the four great elements], founded (niśraya) on [the four great elements], held (pratisthā) by [the four great elements], grown (upabrmhana) in [the four great elements] and maintained (upasthambha) by [the four of great elements][13]; (2) Derivative matters [from the four great elements] bring about various marks [because of] the

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[11]The four great elements are: (1) earth (prthvī); (2) water (ap); (3) fire (agni) and (4) air (vāyu). Earth represents solidity (khara); water represents moisture (sneha); fire represents heat (usnatā) and air represents mobility (īrana). These four elements compose all other material forms (rūpa). See AK, p.8ff.

[12]According to the Sarvāstivāda, material forms (rūpa) are distinguished by the four great elements from bhautika-rūpa (meaning 'derivative matters from the four great elements'). Bhautika-rūpa may be understood as the material in a common way.

[13]The four great elements preserve these five functions. See the AK, p.8.

'homogenious cause' (sabhāga-hetu).[14] (3) Action brings about various marks [because of] 'maturation cause' (vipāka-hetu).[15] One's external marks [with which one is originally endowed] do not undergo any change [by performing actions during one's life-span]. However, the sentient being who [habitually] performs good actions can enjoy good health as well as good life; the sentient being who always performs bad actions can enjoy neither good health nor good life. Thus, action causes various external as well as internal marks [of sentient beings].

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[14]'Sabhāga-hetu' literally means 'homogenious cause'. This is the causality including uniformity and homogeneity between cause and its immediate effect. This indicates the succession of similarity and continuity in specific nature: dogs generate dogs and human beings generate human beings. According to the Sarvāstivāda, the sabhaga-hetu preserves the causal function whereby a specific dharma is always followed by dharmas of the same specific nature in a state of flux: a rūpa-dharma (form of dharma) is followed by another rūpa-dharma. This causality applies to a specific material among various derivative matters from the four great elements. The detailed discussion on the sabhāga-hetu is found in the AK, p.85-88. See also Verdu, pp.73-74.

[15]'Vipāka-hetu' literally means 'maturation cause'. This is the causation that takes a morally imputable action to bring about an effect in a future life as its retribution: wholesome actions bring about a pleasant effect; unwholesome actions bring about an unpleasant effect. That is, this causality explains the kind of 'agent-effect' relationship attributed to an individual human action. See the AK, pp.89-90. See also Verdu, pp.75-76;70-106.

3. Manifested (vijñapti) & Unmanifested (avijñapti) Actions

AH (812B.26-C.7)

The characteristics of these actions will be explained briefly now.

(3a-d) BODY-ACTION IS BOTH MANIFESTED AND UNMANIFESTED. IT SHOULD BE KNOWN THAT BOTH EXIST.
SPEECH-ACTION IS LIKEWISE. MIND-ACTION IS ONLY UNMANIFESTED.

"Body-action is both manifested (vijñapti) and unmanifested (avijñapti).[16] It should be known that both exist" means that the nature of body-action is two-fold: the nature of manifestation and that of unmanifestation. Among them, manifested [action] is the movement of body and it is wholesome (kuśala), unwholesome (akuśala) or indeterminate (avyākṛta). Wholesome [actions] arise from a wholesome mind (kuśala-citta), unwholesome [actions] arise from an unwholesome mind (akuśala-citta) and indeterminate [actions] arise from an indeterminate mind (avyākṛta-citta).

As for unmanifested [actions], if those actions which

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[16]Both 'vijñapti' and its negative 'avijñapti' appear as technical terms in the Sarvāstivāda Abhidharma texts: Vijñapti means manifested to consciousness; avijñapti, not manifested to consciousness. Avijñapti specifically connotes the residual element or potential (avijñapti-rūpa) which effects on one's moral conduct. Avijñapti-rūpa is discussed in detail in AK, I,11 and IV,1-22. See also Thomas L. Dowling, Vasubandhu on the "Avijñapti-rūpa": A Study in 5th Century Abhidharma Buddhism, (Ph.D Thesis, Columbia University: 1976).

one performs are with firm intent, [the residual of actions] is transferred [among the three] minds transforming [them] by [planting] seeds (bīja). Therefore, the [residual of good actions] is preserved even in the unwholesome or indeterminate minds. [For example,] one who is ordained and following the Buddhist precepts faithfully preserves [the potential to perform wholesome actions (saṃvara)]; one who [habitually] performs unwholesome actions preserves the potential to perform unwholesome actions (asaṃvara).[17]

"Speech-action is likewise" means that the nature of speech-action is also two-fold: [manifested and unmanifested].

"Mind-action is only unmanifested" means that the nature of mind-action action is no other than unmanifested. Why ? Because it is not visible,[18] and it establishes a subtle series of volitions (cetanā).

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[17]'Saṃvara' literally means 'restraint' or 'control'. Here saṃvara together with its antonym 'asaṃvara' specifically refers to an ethically potent element: saṃvara is the residual element of good actions, which prevents one from performing bad actions; asaṃvara literally means 'non-restraint'. Here asaṃvara specifically refers to the residual element of bad actions, which prevents one from performing good actions. See AK, p. 205ff.

[18]This understanding is peculiar: mental action is unmanifested (avijñapti) simply because it is not visible. It is understood in the AHS in the same manner. See AHS (Taisho, 28, 840A.11). The later texts, such as, MAS (Taisho, 28, 888B) and AK (p. 192), reserve unmanifested only for body-action and speech-action. In the AK, it is stated that the Sautrāntika also understand avijñapti to be mere designation (prajñapti).

<u>Commentary</u> (888B.13-C.13)

The characteristics of these actions shall now be explained briefly now:

(3a-d) BODY-ACTION IS OF TWO [KINDS]: MANIFESTED AND UNMANIFESTED.
SPEECH-ACTION IS LIKEWISE. MIND-ACTION SHOULD BE UNDERSTOOD AS VOLITION.

"Body-action is of two [kinds]: manifested (<u>vijñapti</u>) and unmanifested (<u>avijñapti</u>)" means that body-action has two kinds [of nature]-- the nature of manifestation and that of unmanifestation. [The nature of] manifestation indicates bodily action, i.e., motion. [It is called] 'manifested body-action' (<u>kāya-vijñapti</u>).

[The nature of] unmanifestation indicates that although a motion has ceased, the potential [to perform the same motion] is transferred to another consciousness (<u>vijñāna</u>). [For example,] one who is ordained and following the Buddhist precepts faithfully maintains the potential [to perform wholesome actions] (<u>saṃvara</u>), and the potential can be transferred to even the unwholesome or indeterminate minds; one who [habitually] performs unwholesome actions maintains the potential [to perform unwholesome actions] (<u>asaṃvara</u>), and the potential is transferred to even the wholesome and indeterminate minds.

"Speech-action is likewise" means that speech-action is

also of two kinds: manifested and unmanifested. [The nature of manifestation and unmanifestation] has been mentioned above.

"Mind-action should be understood as volition (cetanā)" means that the essential nature (svabhāva) of mind-action is volition.

[Objection]: One (Dharmaśrī) attempted to explain that mind-action has the nature of unmanifestation.[18] But, this is not true. [It should be noted that] one's mind has neither the nature of manifestation [nor the nature of unmanifestation]. Because mind is not a material form (rūpa); [it does not have] the three marks [of material forms].[19]

[The term] 'unmanifested' (avijñapti) is sometimes supplanted by [such terms as] 'unintentional' (anicchā), 'unperceptible' (avijñaptika), 'abandoning' (upekṣā) and 'not-performed' (akṛta). One might think that the term 'not-

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[18] AH III, (Taisho, 28, 812B.28ff).

[19] Form (rūpa) preserves these three characteristics: (1) it is visible and is effected when it is acted upon by something else. It indicates common-matter; (2) It is not visible but is effected when it is acted upon by somethig else. It includes the five senses : seeing; hearing; smelling; tasting and touching. It also includes such sense objects as sound or voice; smell; taste and touch-feeling. (3) It is neither visible nor effected when it is acted upon by something else. The Sarvāstivāda regards it as 'unmanifested-form' (avijñapti-rūpa). See AK, p.8ff.

performed' indicates nothing is done. But, this is not true because of [the etymology of kr] which is 'to do' or 'to perform'. [It should be understood thus]: in the case that a wholesome person does not perform unwholesome actions [because of the potential to perform wholesome actions, this indicates that he/she] performs [wholesome actions]; in the case that an unwholesome person does not perform wholesome actions [because of the potential to perform unwholesome actions, this indicates that he/she] performs [unwholesome actions].

The term 'abandoning' indicates [that an unwholesome action] is abandoned [when the wholesome action is performed]. Another example is the term 'upekṣā-saṃbhodhy-aṅga' (meaning abandoning or withdrawing one's thoughts from external objects, thereby keeping his/her mind balanced).[20] The term 'abandoning' (upekṣā) here indicates not abandoning the Buddhist practice but abandoning any obstacles [for pursuing enlightenment].

[Manifested action (vijñapti-karma)] has material form (rūpa) and performs activity (kriyā) [as its essential nature]. Unmanifested action (avijñapti-karma) is not [essentially] material form. [However], unmanifested action

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[20]'Upekṣā-sambodhy-aṅga' is one of the Buddhist meditative practices. It is included in the so-called 'Seven meditative practices for attaining enlightenment'.

is also indicated as material form, because it [arises from] manifested action which possesses [the nature of] material form.[21] Thus, the world-honored one (Bhagavant) explains: "Everything has its cause and effect. Knowing the cause, its effect is to be understood."

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[21] See AK, p.8ff.

## II. The Various Aspects of Actions

### 1. Wholesome, Unwholesome and Indeterminate

AH (812C.7-23)

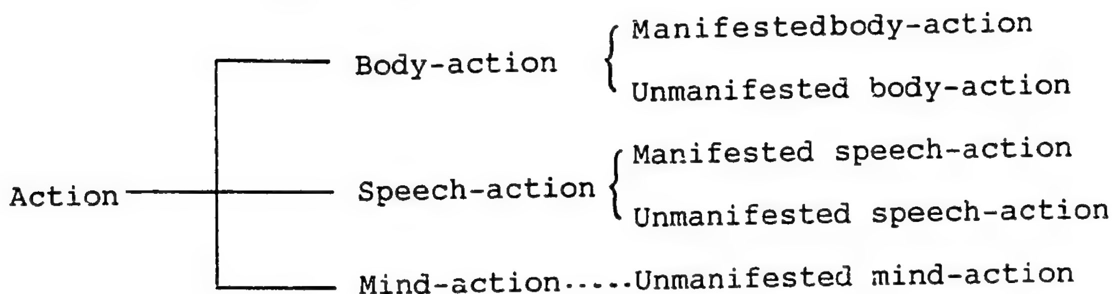
Question: Among these five actions[22], which are wholesome (*kuśala*), unwholesome (*akuśala*) and indeterminate (*avyākṛta*) ? Answer:

(4a-d) IT SHOULD BE KNOWN THAT MANIFESTED [ACTION] IS THREEFOLD: WHOLESOME, UNWHOLESOME AND INDETERMINATE.
MIND-ACTION, WHICH IS UNMANIFESTED, IS LIKEWISE.
THERE IS NO INDETERMINATE IN THE REST [OF THE ACTIONS].

"It should be known that manifested [action] is threefold: wholesome, unwholesome and indeterminate" means that manifested body-action (*kāya-vijñapti*) and manifested speech-action (*vāk-vijñapti*) are threefold: wholesome, unwholesome and indeterminate. Among these [actions], manifested body-action which is wholesome refers to [such actions as] giving alms (*dāna*), following the Buddhist

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[22]The five actions are:



precepts and so on. These bodily movements arise from a wholesome mind. Manifested body-action which is unwholesome refers to [such actions as] killing sentient beings (prāṇātipāta), theft (adattādāna), sexual misconduct (abrahmacarya) and so on. These bodily movements arise from an unwholesome mind. Manifested body-action which is indeterminate refers to daily conduct (īryāpatha), one's artistic skill (śilpasthāna) and so on. These bodily movements arise from an indeterminate mind.

Likewise, manifested speech-action which is wholesome refers to [such verbal actions as] speaking honestly (mṛṣavāda-virati), kind (anugraha) and opportune (nīti) advice (vacana) and so on. These verbal actions arise from a wholesome mind. [Manifested speech-action which is] unwholesome refers to [such verbal actions as] telling lies (mṛṣavāda), malicious words (paiśunya), harsh words (paruṣa) and senseless talk (saṃbhinna-pralāpa). [These verbal actions] arise from an unwholesome mind. [Manifested] speech-action which is indeterminate arises from an indeterminate mind.

"Mind-action, which is unmanifested, is likewise" means that mind-action which is unmanifested is also three kinds: wholesome, unwholesome and indeterminate. The volition (cetanā) which is associated with a wholesome mind is wholesome; the volition which is associated with an

unwholesome mind is unwholesome; and the volition which is associated with an indeterminate mind is indeterminate.

[The verse says], "There is no indeterminate in the rest [of the actions]." 'The rest [of the actions]' indicates two [actions]: unmanifested body-action and unmanifested speech-action. Both are of only two kinds: wholesome and unwholesome. [These actions are] not indeterminate. [Such] strong [and influential] actions [as manifested body-action and manifested speech-action are able to] produce [the potential to perform wholesome/unwholesome actions]. [That potential] is transferred among [the three] minds transforming them. [However,] an indeterminate mind is not strong enough to produce [such potential]. Therefore, both unmanifested body-action and unmanifested speech-action are [always either wholesome or unwholesome], and not indeterminate.

Commentary (888C.2-15)

I have already explained these five actions. Now, I will explain the various divisions of these actions.

(4a-d) IT SHOULD BE KNOWN THAT MANIFESTED [ACTION] IS OF THREE KINDS: WHOLESOME, UNWHOLESOME AND INDETERMINATE.
MIND-ACTION IS LIKEWISE. THERE IS NO INDETERMINATE IN THE REST [OF THE ACTIONS].

"It should be known that manifested [action] is of three kinds" means that manifested body-action and manifested speech-action are of three kinds: wholesome, unwholesome and indeterminate. The wholesome indicates bodily and verbal actions which arise from a wholesome mind. For example, giving alms, following the Buddhist precepts and so on. The unwholesome indicates bodily and verbal actions which arise from an unwholesome mind. For example, killing sentient beings and so on. The indeterminate indicates bodily and verbal actions which arise from an indeterminate mind.

"Mind-action is likewise" means that mind-action is also of three kinds: wholesome, unwholesome and indeterminate. The mind-action associated with a wholesome mind is wholesome; the mind-action associated with an unwholesome mind is unwholesome; and the mind-action associated with an indeterminate mind is indeterminate.

[The verse says,] "There is no indeterminate in the rest of the actions." 'The rest [of the actions]' indicate

two [actions]: unmanifested body-action (kāya-avijñapti) and unmanifested speech-action (vāk-avijñapti). Both actions are [either] wholesome or unwholesome. There is no indeterminate [in these two actions]. [Such] strong [and influential] actions [as manifested body-action and manifested speech-action] are able to produce [the potential to perform the same] body-action and speech-action, and [the potential] is transferred among [the three] minds transforming them. [However,] an indeterminate mind is not strong enough [to produce such potential]. Like incense or a flower, even when tossed aside leave behind a fragrance; a tree and stone, [like an indeterminate mind], do not.[23]

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[23]AHS (Taisho, 28, 840A.27-29) gives the same analogy.

## 2. Actions and The Realms of Existence

AH (812C.24-813A.7)

Question: What is the nature of indeterminate action ? To what kind of realm (dhātu) is it linked ?

Answer:

(5a-d) INDETERMINATE [ACTION] WHICH POSSESSES MATERIAL FORM IS OF TWO KINDS: 'CONCEALED' AND 'UNCONCEALED'.
CONCEALED-INDETERMINATE [ACTION] IS LINKED TO THE [REALM] OF FORM. THE OTHER IS LINKED TO TWO REALMS.

[The verse says,] "Indeterminate [action] which possesses material form (rūpa) is of two kinds: 'concealed' (nivṛta) and 'unconcealed' (anivṛta)." [Indeterminate] body-action and speech-action possess material form, because action possesses material form. [These indeterminate actions arise from an indeterminate mind. The indeterminate mind] is of two kinds: 'concealed-[indeterminate]' (nivṛtâvyākṛta) and 'unconcealed-[indeterminate]' (anivṛtâvyākṛta). A concealed-[indeterminate mind] indicates [one's mind] which arises from various human passions (kleśa), [that one's right view] is concealed by passions. That which is otherwise is unconcealed-[indeterminate mind].

Concealed-[indeterminate action] is linked to the realm of form (rūpa-dhātu), because the concealed-[indeterminate mind] must be linked to the realm of form. Why ? Human

proclivities (anuśaya) which can be abandoned by concentrative practice (bhāvanā-heya) are able to give rise to body and speech-actions.[24] These human proclivities, [however,] are always linked to the realm of desire (kāma-dhātu) and are unwholesome. These human proclivities [which arise from] an unwholesome [mind] are never able to give rise to indeterminate actions.

"The other is linked to two realms" means that indeterminate action [which arises from] an unconcealed-indeterminate [mind] is linked to both the realm of desire and the realm of form.

[Indeterminate] mind-action has already been explained elsewhere.[25] Therefore it will not be explained now.

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[24]The relationship between various human passions and the realms is discussed in detail in the fifth chapter of the AK. Its analytical summary is found in Paul Griffiths, Indian Buddhist Meditation-Theory: History, Development and Systematization, (unpublished Ph.D Thesis, University of Wisconsin-Madison: 1983), pp.269-337.

[25]AH, II, (Taisho, 28, 811A.10ff).

Commentary (888C.15-889A.24)

We have examined these five actions. [Among them,] volition (cetanā), [which is the essential nature of mind-action], possesses no material form (rūpa). This has been already explained [with reference to] mental states belonging to the fundamental level (mahābhūmika-caitta).[26]

Question: Now, what is the nature of the rest of the actions ?

Answer:

(5a-d) [ACTION POSSESSES] THE NATURE OF MATERIAL FORM. [IT IS] 'DEFILED' AND 'UNDEFILED'. UNDEFILED [ACTION IS LINKED TO] FIVE [STATES].
CONCEALED-[INDETERMINATE ACTION] IS LINKED TO THE [REALM OF] FORM. UNWHOLESOME [ACTION] IS LINKED TO THE REALM OF DESIRE.

"[Action possesses] the nature of material form" means that all body and speech-actions are based on the four great elements (mahābhūta). Manifested body-action is a material form which is visible (sanidarśana) and which is effected when it is acted upon by something else (sapratigha);

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[26]MAS, II, (Taisho, 28, 881A.12ff). The Sarvātivāda establishes the ten mental states belonging to "an extensive level": (1) feeling (vedanā); (2) volition (cetanā); (3) sensation (samjñā); (4) desire (chanda); (5) touching (sparśa); (6) discrimination (mati); (7) memory (smṛti); (8) attention (manaskāra); (9) intention (adhimokṣa) and (10) concentration (samādhi). See Herbert V. Guenther, Philosophy and Psychology in the Abhidharma, (Shambala, Berkeley: 1976), pp.31-32.

manifested speech-action is a material form which is not visible (anidarśana) but which is effected when it is acted upon by something else; both unmanifested [body-action and speech-action] are material forms which are neither visible nor effected when they are acted upon by something else (apratighata).

Question: How are body and speech-actions classified ?

Answer: [They are of] two kinds: 'defiled' (kliṣṭa) and 'undefiled' (akliṣṭa). [Body-action and speech action which possess] material form are of two kinds: [that which is] defiled [by passions (kleśa)]; [that which is] undefiled [by passions].[27]

Defiled [action] arises based on passion. This is [also] of two kinds: concealed-indeterminate and unwholesome.

Concealed-indeterminate [action] does not bring about retribution (vipāka). [It arises from an indeterminate mind

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[27]All dharmas are classified into two: 'contaminated' (āsrava) dharma and 'uncontaminated' (anāsrava) dharma. Contaminated dharma indicates all conditioned (saṃskṛta) dharmas except for the truth of the path (mārga-satya); uncontaminated dharma indicates the truth of the path and three types of unconditioned dharmas: space (ākāśa); cessation through realization (pratisaṃkhyā-nirodha); and cessation not through realization (apratisaṃkhyā-niroda). The contaminated dharma is further classified into two: (1) that which is a obstacle for attaining enlightenment. It is called 'defiled' dharma. Unwholesome and concealed-indeterminate dharmas are included in it; (2) wholesome and unconcealed-indeterminate dharmas are, on the other hand, called 'undefiled' dharma. See AK,pp.3-4.

shamelessness (ahrīka) and impudence (anapatrāpya).[28] [This mind arises from] the passion which brings about only 'down-flow effect' (nisyanda-phala).[29]

Unwholesome [action] brings about retribution. [It arises from an unwholesome mind which] is associated with [such mental states as] shamelessness and impudence. [This mind arises from] the passion which brings about two effects: ['maturation effect' (vipāka-phala) and down-flow effect].[30]

Undefiled [action] is also of two kinds: wholesome and unconcealed-indeterminate. Wholesome [action] brings about a pleasant effect (sukha-phala). This [wholesome action] is also of two kinds: contaminated (sāsrava) and uncontaminated (anāsrava). [These two] will be explained later in this chapter.[31]

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[28]The Sarvāstivāda discusses various mental states (caitta). Shamelessness and impudence are always associated with an unwholesome mind. They are also called the mental states which are fundamentally unwholesome (akuśala-mahābūmika). Various mental states are discussed in the AK II (pp.24-32).

[29]'Nisyanda-phala' literally means 'down-flow effect'. This effect is always brought about by the cause of the same category. Thus, herem an indeterminate mind brings about an indeterminate effect. See Verdu, pp.73-74.

[30]'Vipāka-phala' literally means 'maturation effect'. Each action produces a fruit in a future life as its retribution. This retribution is called 'vipāka-phala'. See Verudu, pp.76-106.

[31]MAS (Taisho, 28, 897B.20ff).

Unconcealed-indeterminate [action] arises from an unconcealed-indeterminate mind. [Examples of such actions are] one's daily conduct or one's artistic skill. [These actions] are not retribution [for past actions]. Firm intent is necessary for one to perform body and speech-actions. If [the action performed] is retribution [for past actions], [then] one's intention was not strong enough [to produce new actions]. In other words, body and speech-actions are not [simply] retribution [for past actions] because one's [firm] intent is in the process of producing [these body and speech actions] at the present moment. [That is,] if the action performed is retribution [for past actions], [then one's intention was] not [strong enough to produce] such actions as one's daily conduct and one's artistic skill. Therefore, [we should know again that] body and speech-actions are never [simply] retribution [for past actions].

Question: To what level (bhūmi) in the realm of existence (dhātu) are [these actions] linked ?

Answer: Undefiled [action] is linked to the [following] five levels: the realm of desire (kāma-dhātu) and the 'four types of meditation' (catur-dhyāna-bhūmika) [in the realm of form (rūpa-dhātu)].[32] This is a general explanation [of the

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[32]The four types of meditation are established in the realm of form as well as in the formless realm. This meditative process is introduced in Griffiths, pp.231-268.

relationship between undefiled actionand the realms of existence. I will now explain it in detail].

Wholesome, manifested [body and speech-actions] are only linked to the first level [of the four types of meditation]. They are not linked to [other] higher levels [among the four types of meditation].

Question: Why ?

Answer: Manifested body and speech-action are associated with a 'gross' (audārika) mental state. One's mental state [in the higher levels among the four types of meditation] is 'subtle' (sūkṣma).[33] Manifested action is associated with one's mental state which is apprehensible by (or to) the five sense organs. But one's mental state [in these higher levels among the four types of meditation] is not apprehensible by (or to) the five sense organs. Manifested action is associated with such mental states as 'reflection' (vitarka) and 'investigation' (vicāra). [However,] there are no [such mental states] in these [higher levels among the four types of meditation].[34]

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[33]The Sarvāstivāda understands the term 'gross' and 'subtle' thus: "The gross form (rūpa) is that which is apprehensible by the five sense organs; the subtle form is otherwise." See AK, p. 13.1ff (audarika-rūpam pancendriyagrahyam, sūkṣmam anyat).

[34]If one enters into the intermediate stage between the first meditation and the second meditation, both 'reflection' (vitarka) and 'investigation' (vicāra) are suppressed. See Griffiths, pp.252-254.

Wholesome, unmanifested [action] is linked to the [following] five levels [in the realm of existence]: the realm of desire and the four types of meditation. ['Wholesome, unmanifested action'] indicates Prātimoksa-samvara, Dhyāna-samvara and Anāsrava-samvara.[35]

Manifested body-action which is unconcealed-indeterminate is also linked to these five levels. [These five levels] have been mentioned above. It should be noted that such manifested actions as one's daily conduct and artistic skill arise from one's mind in the realm of desire. One's daily conduct arises from one's mind also in the realm of form, but one's artistic skill does not arise from one's mind [in the realm of form].

Question: It has already been explained that there is no mental state that is associated with manifested [action] in the higher levels [among the four types of meditation]. How does manifested [action] arise [in these levels] ?

Answer: The power of the first level [among the four types of meditation] provides the potential to produce manifested [action]. However, this does not hold true for wholesome [manifested action]. The wholesome mind in the first level [among the four types of meditation] is not transferred to any mind in the higher levels. Because the

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[35]These three will be explained in the following section.

power [of the first level] is not strong enough [to bring about another new wholesome mind].

Concealed-[indeterminate action] is linked to the [realm of] form. This means that body and speech-action which are concealed-indeterminate are linked to the first level [among the four types of meditation] in the realm of form. There are no [such actions] in the higher levels [among the four types of meditation]. Because there is no mental state that is associated with manifested [action]. |Moreover,| the defiled mind in the lower levels, [i.e., the realm of desire,] is not transferred to any mind in the higher levels, [i.e., the realm of form]. Because desire must be abandoned [in the realm of form].

[Now, in some mental states, even] in the realm of desire, one's proclivities can be abandoned through the path of cultivation (bhāvanamārga).[36] [However,] body and speech-action which are associated with these mental states are not included [in the category of the unconcealed-indeterminate]. Because these mental states in the realm of desire are essentially unwholesome.

The mental state by which one's proclivities are

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[36]Human proclivities (anuśaya) can be abandoned in two ways: one by observational analysis (darśanaprahātavya); one by enstatic techniques (bhāvanaprahātavya). Such human proclivities as greed (lobha), aversion (dvesa), ignorance (avidyā) and pride (māna) can be abandoned by enstatic techniques. See Griffiths, pp.277-282.

abandoned through the path of vision (darśanamārga) does not produce any body and speech-action. This will be explained later.

"Unwholesome [action] is linked to the realm of desire" means that an unwholesome [action] among defiled [actions] is linked not to the realm of form but to the realm of desire. Because in the realm [of form] a wholesome mind is easy to obtain and one's meditative state is maintained, there are no such mental states as shamelessness and impudence [that are always associated with an unwholesome mind] and there is no feeling of suffering (duḥkha). An unwholesome mind brings about retribution in the form of suffering. There is no such feeling as suffering in the realm of form as well as in the formless realm (ārūpya-dhātu). [Therefore,] action in the realm of form does not bring about retribution [for actions] in the realm of desire. These realms of existence are distinct. The principle of cause and effect functions only within one realm of existence.

3. The Potential to Perform Wholesome Actions (saṃvara)

A. Prātimokṣa-saṃvara, Dhyāna-saṃvara and Anāsrava-saṃvara

AH (813A.8-14)

(6a-d) IT SHOULD BE KNOWN THAT UNMANIFESTED BODY AND SPEECH-ACTIONS ARE [EITHER] WHOLESOME [OR] UNWHOLESOME.
[UNMANIFESTED ACTION] IS CLASSIFIED INTO THREE: DHYĀNA-SAṂVARA, ANĀSRAVA-SAṂVARA AND PRĀTIMOKṢA-SAṂVARA

[The verse says,] "It should be known that unmanifested body and speech-actions are [either] wholesome [or] unwholesome." Action possesses the nature of material form (rūpa); the action which [also] possesses the nature of unmanifestation (avijñapti) is [either] wholesome [or] unwholesome.

"[Unmanifested action] is classified into three: Dhyāna-saṃvara, Anāsrava-saṃvara and Prātimokṣa-Saṃvara" means that the unmanifested [potential to perform wholesome actions] (saṃvara) is classified into three: (1) Anāsrava-saṃvara; (2) Dhyāna-saṃvara and (3) Prātimokṣa-saṃvara. (1) Anāsrava-saṃvara is the potential [to perform wholesome actions]; it is acquired by one who [has reached the sacred] path (ārya-mārga) [and arises from a completely uncontaminated mind (anāsrava-citta)]. Right speech-action (samyag-vāc), right body-action (samyak-karmântara) and right way of life (samyag-ājīva) [are brought about by this potential]. (2) Dhyāna-saṃvara is [also] the potential to

perform wholesome actions; it is [acquired] by meditative practice (dhyāna). (3) Prātimokṣa-saṃvara is the potential [to perform wholesome actions] in the realm of desire.[37]

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[37]'Prātimokṣa' is a name given to a collection of various precepts contained in the Vinaya. Thus, Prātimokṣa-saṃvara is acquired through following Buddhist precepts. See AK, p.205.

Commentary (889A.24-B.8)

I have already explained the essential nature (svabhāva) and various aspects (prakāra) of body and speech-actions as well as [their relation to] various levels (bhūmi) [in various realms of existence]. Now, I will explain unmanifested potential [to perform wholesome actions] (saṃvara).

(6a-d) UNMANIFESTED POTENTIAL [TO PERFORM WHOLESOME ACTIONS] IS OF THREE KINDS: ANĀSRAVA-SAṂVARA; DHYĀNA-SAṂVARA AND PRĀTIMOKṢA-SAṂVARA.

"Unmanifested potential [to perform wholesome actions] is of three kinds" means that unmanifested (avijñapti) [action] which preserves the potential [to perform wholesome actions] (saṃvara) is of three kinds.

Question: What are those [three] ?

Answer: [The verse says,] "Anāsrava-saṃvara, Dhyāna-saṃvara and Prātimokṣa-saṃvara." Anāsrava-saṃvara is [the potential to perform wholesome actions], which is acquired through the path [of cultivation (bhāvanamārga) as well as the path of vision (darśanamārga)].[38] [It is acquired] by those who are still undergoing the path practice (śaikṣa) as well as those who no longer need the path practice (aśaikṣa, i.e., 'arhat').

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[38]See Griffiths, pp.212-230.

Dhyāna-saṃvara is [the potential to perform wholesome actions]. which is acquired through meditation (dhyāna). Right speech-action, right body-action and right way of life [are brought about by this potential]. Right way of life establishes [right] body and speech-actions. There is no other foundation [for bringing about these actions in one's life]. Body and speech-actions arise from [such mental states as] non-greed (alobha), non-anger (adveṣa) and non-delusion (amoha). [The body and speech-actions which] arise from non-anger and non-delusion are [specifically] called 'right speech-action' and 'right body-action'. [The body and speech-actions which] arise from non-greed are [specifically] called 'right way of life'. Although there are these three wholesome roots in one's mind, the non-greed is the most dominant mental state [among them].

Prātimokṣa-saṃvara is [the potential to perform wholesome actions] associated with ordainment (upasampadā), Śikṣā (learning the Buddhist doctrine) and Sīla (the Buddhist precepts).

There is [another] potential [to perform wholesome actions attained by] eradicating [passions] (prahāṇa-saṃvara). It will be explained in the chapter of Supplement (Sūtra-varga).[39]

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[39]MAS (Taisho, 28, 933A.26ff).

B. The Relationship between The Potential and One's Mind

AH (813A.15-21)

(7a-d) IT SHOULD BE KNOWN THAT UNMANIFESTED [ACTION] IN THE REALM OF DESIRE AND MANIFESTED [ACTION] IN THE TWO REALMS ARE NOT ASSOCIATED WITH ONE'S MIND. IT EXPLAINS THAT THE REST [OF THE ACTIONS] ARE ASSOCIATED WITH ONE'S MIND.

[The verse] says, "Unmanifested [action] in the realm of desire[40] is not associated with one's mind." Why ? Because one who is ordained and following the Buddhist precepts faithfully [preserves the potential to perform wholesome actions]; this potential is transferred among wholesome, unwholesome and indeterminate minds. [Therefore, this potential] is not altered by the wholesome, unwholesome or indeterminate mind.

Manifested [actions] both in the realm of desire and in the realm of form are not associated with one's mind. Why ? Because [manifested actions] are performed by one's body [and speech].

The potential [to perform wholesome actions] in the realm of form[41] and Anāsrava-saṃvara are associated with

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[40]'The potential to perform wholesome actions in the realm of desire' indicates Prātimokṣa-saṃvara.

[41]'The potential to perform wholesome actions in the realm of form' indicates Dhyāna-saṃvara.

one's mind. Why ? [Because these potentials are brought about] by one's mind [during meditation and while achieving the sacred path]. These two potentials are not transferred to other minds.

Commentary (889B.8-17)

Question: Among these body and speech-actions, which actions are associated with one's mind (cittânuparvarttin) and which are not ?

Answer:

(7a-d) IT SHOULD BE KNOWN THAT UNMANIFESTED ACTION IN THE REALM OF DESIRE AND MANIFESTED [ACTION] IN THE TWO [REALMS] ARE NOT ASSOCIATED WITH ONE'S MIND.
IT IS EXPLAINED THAT THE REST [OF THE ACTIONS] ARE ASSOCIATED WITH ONE'S MIND.

Unmanifested action in the realm of desire, (i.e., Prātimokṣa-saṃvara) is not associated with one's mind. Because one who is ordained and following the Buddhist precepts faithfully [preserves the potential to perform wholesome actions]; [this potential] is transferred to unwholesome and indeterminate minds. [This potential itself] is not mental. [Therefore,] it is not affected by any of [these] wholesome, unwholesome and indeterminate minds.[42] [This potential also preserves the power] to prevent one from performing bad actions. It is realized in one's manifested actions in various ways.

Manifested [action] in the realm of desire as well as in the realm of form is not associated with one's mind

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[42]MVS (Taisho, 27, 622B).

because [manifested action] is performed by one's body. [Manifested action] is not [just] the effect of mental [activity].

[The verse says,] "It is explained that the rest [of the actions] are associated with one's mind." 'The rest [of the actions]' indicates Dhyāna-saṃvara and Anāsrava-saṃvara. These [unmanifested actions] are associated with one's mind. [These unmanifested actions] are the effects of mental [activity] and are [acquired through] meditation.

C. The Acquisition of Potential

AH (813A.22-28)

I have already explained the various aspects of actions. Now I will explain how [unmanifested potential] should be acquired.

(8a-d) ANĀSRAVA-SAṂVARA IS ACQUIRED THROUGH THE PATH OF VISION.
DHYĀNA-SAṂVARA IS ACQUIRED THROUGH MEDITATION.
PRĀTIMOKṢA-SAṂVARA IS ACQUIRED BY THOSE WHO LIVE IN THE REALM OF DESIRE.

[The verse says,] "Anāsrava-saṃvara is acquired through the path of vision." The path of vision (darśana-mārga) indicates that one perceives the [four] noble truths through [the acquisition of] an uncontaminated-view (anāsvara-dṛṣṭi). When one acquires the uncontaminated-view, he/she can perceive the truth of suffering (duḥkha-satya) in the realm of desire. In this way, all noble individuals (ārya-pudgala) [who have achieved the noble path (ārya-mārga)] can acquire Anāsrava-saṃvara.[43]

"Dhyāna-saṃvara is acquired through meditation" means that during meditation (dhyāna), he/she can acquire Dhyāna-saṃvara.

"Prātimokṣa-saṃvara is acquired by those who live in

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[43]This process of realizing the four noble truths is described in the sixth chapter of AK. This process is introduced in Paul Griffiths, pp.312-329.

the realm of desire" means that if one is ordained and following the Buddhist precepts faithfully, he/she can acquire the potential [to perform wholesome actions] in the realm of desire.

Commentary (889B.17-28)

I have already established the [various aspects of] actions. Now I will explain how [unmanifested] potential should be acquired.

(8a-d) ANĀSRAVA-SAṂVARA IS ACQUIRED THROUGH THE ACHIEVEMENT OF THE PATH OF VISION. DHYĀNA-SAṂVARA IS ACQUIRED THROUGH MEDITATION. PRĀTIMOKṢA-SAṂVARA IS ACQUIRED BY THOSE WHO LIVE IN THE REALM OF DESIRE.

[The verse says,] "Anāsrava-saṃvara is acquired through the achievement of the path of vision." 'The achievement of the path of vision' includes all noble paths (ārya-mārga) from the realization of the first noble truth [of suffering] (duḥkhe-dharmajñāna-kṣāntiḥ) to 'arhatship' (the realization of all four noble truths).[44] [In this way,] Anāsrava-saṃvara is acquired [by those who have achieved these noble paths].

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[44]The noble path is the specifically Buddhist path which is supposed to lead to nirvāṇa. The first state of the noble path is called the path of vision or darsanamarga; this path is concerned with the detailed analysis of the four noble truths. The first moment of the path of vision is the state of 'duḥkhe-dharmajñāna-kṣāntiḥ' (meaning the patience which issues from the knowledge of doctrine pertaining to suffering); it is followed by fifteen other moments. The second state of the noble path is the path of cultivation (bhāvanamārga) which is concerned with meditative practice. The final state is 'arhat' or 'anutpādajñāna' (meaning 'knowledge of non-arising'). From the state of duḥkhe-dharmajñāna-kṣāntiḥ up to the state of "arhat" is called the noble individual (ārya-pudgala). A detailed description on these paths is found in the sixth chapter of AK. See also Griffiths, pp.312-330.

Anāsrava-saṃvara is linked to the six levels [of meditative states] which are (1) the level of 'anāgamya'[45], (2) the level of 'intermediate meditation'[46] and four types of meditation [in the realm of form]. [Such noble individuals as] a 'stream-winner' (srotāpanna), a 'once-returner' (sakṛdāgāmin) and one who is preparing to become a 'once-returner' can acquire Anāsrava-saṃvara.[47] One who is preparing to become a 'never-returner' (anāgāmin) can acquire [Anāsrava-saṃvara] either at the level of anāgamya or at any of the six levels. Some never-returners can acquire [Anāsrava-saṃvara] at any of the following three

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[45]The Sarvāstivāda establishes the four types of meditation in the realm of form. There is a liminal meditation (sāmantaka-dhyāna) for each of the four types of meditation. The liminal meditation for the first meditation of the realm of form is specifically called 'anāgamya'. See Griffiths, pp.245-251;306.

[46]There is a special meditative state between the first meditation and the second liminal meditation. It is called 'intermediate meditation' (dhyānântara). See Griffiths, pp.252-254;306.

[47]The noble individual is classified into eight types:

The path of vision------------(1) Stream-winner-preparation

The path of cultivation--- {
(2) Stream-winner-fruit
(3) Once-returner-preparation
(4) Once-returner-fruit
(5) Never-returner-preparation
(6) Never-returner-fruit
(7) Arhat-preparation }

The path beyond training------(8) Arhat-fruit

See AK,pp.353-369; Sukomal, Chaudhuri, Analytical Study of the Abhidharmakośa, (Culcutta: Sanskrit College, 1976),p.176.

meditation among the four types of meditation in the realm of form and the level of intermediate meditation]. The other never-returners [can acquire Anāsrava-saṃvara] at any of the six levels. An arhat [can acquire Anāsrava-saṃvara] at any of the six levels.

"Dhyāna-saṃvara is acquired through meditation" means that during meditation (dhyāna), he/she can acquire and continue to possess this Dhyāna-saṃvara. [This potential] is also linked to the six levels [of meditative states].

"Prātimokṣa-saṃvara is acquired by those who live in the realm of desire" means that if one is ordained and following the Buddhist precept faithfully, he/she can acquire this Prātimokṣa-saṃvara. This potential is [specifically] necessary for those who live in the realm of desire. It is not necessary [for those who live in] the other [two] realms.

III. Possession & The Three Time Periods

AH (813A.28-B.8)

I have briefly explained how these potentials should be acquired. Now I will explain [the relationship between] the possession (prāpti) [of various actions] and the three time periods.[48]

1. Prātimokṣa-saṃvara

(9a-d) IT SHOULD BE KNOWN THAT IF ONE IS FAITHFULLY FOLLOWING THE BUDDHIST PRECEPTS NOW,[HE/SHE WILL BE ABLE TO] POSSESS THE POTENTIAL [TO PERFORM WHOLESOME ACTIONS] PERMANENTLY.
THOUGH [THE PRESENT POSSESSION OF THE POTENTIAL] IS [MOMENTARILYñ]EXTINGUISHED, [THE POSSESSION OF] THE PAST [POTENTIAL] ARISES [AGAIN].

"It should be known that if one is faithfully following the Buddhist precepts now, [he/she will be able to] possess the potential [to perform wholesome actions]" means that while he/she is faithfully following the Buddhist precepts, he/she will be able to possess the potential [to perform wholesome

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[48]The same discussion is found in the MVS (Taisho, 27, 642B-643C). In the AH, samanvāgama (meaning accompaniment) is used. It should be noted that samanvāgama here functionally equivalent to prāpti (meaning possession). The Sarvāstivāda defines the prāpti as one of the fourteen dharmas which are not associated with one's mind (citta-viprayukta-saṃskāra-dharma). A detailed discussion on the notion of 'possession' (prāpti) is found in Collett Cox, Controversies in Dharma Theory: Sectarian Dialogue on the Nature of Enduring Reality, (Unpublished Ph.D Thesis, Columbia University: 1983), pp.37-65.

actions] permanently, and he/she will not lose [this potential] until he/she dies.

[The verse says,] "Though [the present possession of the potential] is [momentarily] extinguished, [the possession of] the past [potential] arises [again]." For example, an unmanifested potential [arises in the present simultaneously with its present possession]. When [that potential] passes away, [its possession also passes away]. But [the possession of] the past [potential] continues to exist. That is, though [both] the original [potential and its possession] pass away [and become] past, [in the next moment, the possession of] that past [potential] arises again. The past here is provisionally defined as that which has passed away.[49]

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[49]The possession of a particular dharma can be discriminated according to the following two modes: one from the perspective of the possessing subject (i.e., past, present or future); one from the perspective of the arising of the activity of the possessed dharma (i.e., prior, simultaneous or posterior). For example, the possession of a past dharma is said to be past if it arose in the past, i.e, prior to the present moment. From the perspective of the past dharma, however, that past possession may have arisen prior to it, simultaneouly with it or posterior to it, and still be referred to as past possession. Therefore, the term 'past' here is not necessarily referred to as the past among the three time periods. See also Collet Cox, pp.55-58.

Commentary (889B.28-C.6)

I have briefly explained how these potentials should be acquired. Now I will explain [the relationship between the theory of possession (prāpti) of actions and] the three time periods.

1. Prātimokṣa-saṃvara

(9a-d) IT SHOULD BE KNOWN THAT AS LONG AS ONE IS FAITHFULLY FOLLOWING THE BUDDHIST PRECEPTS, [HE/SHE WILL BE ABLE TO] POSSESS THE POTENTIAL [TO PERFORM WHOLESOME ACTIONS] PERMANENTLY.
THOUGH [THE PRESENT POSSESSION OF THE POTENTIAL] IS [MOMENTARILY] EXTINGUISHED, [THE POSSESSION OF] THE PAST [POTENTIAL] ARISES [AGAIN].

"It should be known that as long as one is faithfully following the Buddhist precepts, [he/she will be able to] possess the potential [to perform wholesome actions] permanently" means that if one is faithfully following the Buddhist precepts at the present moment, [he/she will] necessarily possess a residual element of his/her actions (avijñapti-karma), [that is, the potential to perform wholesome actions (saṃvara)]. [As long as one follows the Buddhist precepts faithfully,] he/she will constantly possess the potential [to perform wholesome actions].

"Though [the present possession of the potential] is [momentarily] extinguished, [the possession of] the past [potential] arises [again]" means thus: [even though] one is

faithfully following the Buddhist precepts, [the present possession of] the potential [momentarily] passes away. [However,] the potential itself is not terminated, because the possession of the past [potential] arises [again]. The termination of this potential will be discussed later.

2. Manifested Action

AH (813C.9-14)

(10a-d) MANIFESTED [ACTION] CAN BE ESTABLISHED IN THE MIDDLE TIME SIMULTANEOUSLY [WITH ITS PRESENT POSSESSION].
IT SHOULD BE KNOWN THAT [THE POSSESSION OF THE PRESENT MANIFESTED ACTION] IS EXTINGUISHED; BUT [THE POSSESSION OF] THE PAST [MANIFESTED ACTION] CONTINUES TO EXIST.

[The verse says,] "Manifested [action] can be established in the middle time simultaneously [with its present possession]." Manifested body or speech-action arises in the present simultaneously with its present possession. The 'middle time' (antarā-adhvam) is provisionally defined as the present.

"It should be known that [the possession of present manifested action] is extinguished; but [the possession of] the past [manifested action] continues to exist" means thus: [the possession of present] manifested [action] passes away. In the next moment, however, the possession of that past [manifested action arises again and] continues to exist.

Commentary (889C.7-12)

(10a-d) MANIFESTED [ACTION] CAN BE ESTABLISHED IN THE MIDDLE TIME SIMULTANEOUSLY [WITH ITS PRESENT POSSESSION]. IT SHOULD BE KNOWN THAT [THE POSSESSION OF THE PRESENT MANIFESTED ACTION] IS EXTINGUISHED; BUT [THE POSSESSION OF] THE PAST [MANIFESTED ACTION] CONTINUES TO EXIST.

[The verse says,] "Manifested [action] can be established in the middle time simultaneously [with its present possession]." The 'middle time' (antarā-adhvam) indicates the present time. [For example,] while one is faithfully following the Buddhist precepts, manifested body or speech-action arises [in the present] simultaneously with its present possession.

"It should be known that [the possession of present manifested action] is extinguished; but [the possession of] the past [manifested action] continues to exist" means thus: manifested [action] is not able to continue to arise [because each dharma is momentarily extinguished]. [Therefore,] the possession of the present [manifested action momentarily passes away]. In the next moment, [however], the possession of the past manifested [action] arises [again].

3. Dhyāna-samvara

AH (813B.15-24)

(11a-d) IF ONE PRACTICES MEDITATION, THE POSSESSION OF THE PAST AND FUTURE POTENTIAL ARISE.
IF ONE ENTERS INTO THE STATE OF CONCENTRATION, [THE POSSESSION OF THE POTENTIAL OF] THE MIDDLE [TIME ARISES]. MANIFESTED [ACTION] IS EXPLAINED AS MENTIONED ABOVE.

"If one practices meditation (dhyāna), the possession of the past and future potential arise" means thus: if one practices meditation [successfully], he/she can attain the possession of the past and future Dhyāna-samvara. Why ? Just as one [is intent on] practicing meditation [in the present], the [future possession of] the potential [to practice meditation] will also arise.

"If one enters into the state of concentration (samādhi), [the possession of the potential of] the middle [time arises]" means thus: if one is [fully] concentrating on meditation in the present moment, [the possession of the present] potential [to perform wholesome actions] simultaneously arises. Why ? Because [this Dhyāna-samvara] is associated with one's concentration (samādhi).

"Manifested action is explained as mentioned above" means thus: if a manifested [action is performed by] one who is faithfully following the Buddhist precepts, [a manifest body or speech-action arises] in the present simultaneously with its present possession; [the possession of present

manifested action] is extinguished, but in the next moment the possession of the past [manifested action] arises. [The case of] manifested [action performed by] one who is engaging in meditation is the same.

Commentary (889C.13-23)

(11a-d) IF ONE PRACTICES MEDITATION, THE POSSESSION OF PAST AND FUTURE POTENTIAL ARISES.
IF ONE ENTERS INTO THE STATE OF CONCENTRATION, [THE POSSESSION OF THE POTENTIAL OF] THE MIDDLE [TIME ARISES]. MANIFESTED [ACTION] IS EXPLAINED AS MENTIONED ABOVE.

"If one practices meditation, the possession of past and future potential arises" means thus: if one practices meditation [successfully], he/she can attain the possession of past and future Dhyāna-saṃvara. If one achieves meditation in the first moment, he/she can be released from the cyclic world of birth and death (saṃsāra) [simultaneously], and [in the next moment] the possession of the past Dhyāna-saṃvara arises.

"If one enters into the state of concentration (samādhi), [the possession of the potential of] the middle [time arises]" means thus: if one is [fully] concentrating on meditation at the present moment, [the possession of the present] potential [to perform wholesome actions] also arises. Because [this Dhyāna-saṃvara] is associated with one's mind (cittânuparivarttin).

[The verse says,] "Manifested action is explained as mentioned above." As above mentioned in the case of manifested [action performed by] one who is faithfully following the Buddhist precepts, [manifested body or speech-action arises] in the present simultaneously with its

present possession; [the possession of present manifested action] is extinguished, but in the next moment the possession of the past [manifested action] arises. [The case of] manifested [action performed by] one who is engaging in meditation is the same.

Question: If one stays in the realm of form, how can the possession of manifested [action] arise ?

Answer: When the World-Honored One (the Buddha) appears before them in the realm of form, various heavenly beings (deva) bow to [the Buddha] and walk around him from the left to the right; having performed [these manifested actions], in the next moment the possession of past manifested actions arises.

4. Anāsrava-saṃvara

AH (813B.25-C.3)

(12a-d) IT SHOULD BE KNOWN THAT IF ONE ACHIEVES THE PATH, THE FUTURE POSSESSION OF [POTENTIAL] WILL ALWAYS [ARISE].
THE PATH OF MIDDLE [TIME] IS [FULLY] ASSOCIATED WITH ONE'S MIND. [THE POSSESSION OF THE PRESENT POTENTIAL] IS EXTINGUISHED BUT [THE POSSESSION OF] THE PRIOR PERIOD CONTINUES TO EXIST.

"It should be known that if one achieves the path, the future possession of [potential] will always arise" means thus: because all noble individuals (ārya pudgala) are [achieving the noble path (ārya-mārga)], for them, the future possession of Anāsrava-saṃvara is certain [to arise]. Why ? [All noble individuals possess] an uncontaminated mind (anāsrava-citta). The potential [of Anāsrava-saṃvara] is associated with [an uncontaminated mind] and, therefore, it is possessed [by all noble individuals].

"The path of middle [time] is [fully] associated with one's mind" means that if one has achieved the [noble] path and is completely absorbed in concentration in the present [moment], [the present] possession of Anāsrava-saṃvara simultaneously [arises].

"[The possession of the present potential] is extinguished, but [the possession of] the prior period continues to exist" means thus: 'the prior period' indicates

the past. The [possession of] potential [momentarily] passes away but the possession of the past [potential arises again]. [For example], whether a noble individual achieves a [higher] fruit or backslides [to a lower state, he/she still maintains his/her noble state]. [Therefore, for him/her] the possession of the past potential arises.

Commentary (889C.23-A.1)

(12a-d) IT SHOULD BE KNOWN THAT IF ONE ACHIEVES THE PATH, THE FUTURE POSSESSION OF [POTENTIAL] WILL ALWAYS [ARISE].
THE PATH OF MIDDLE [TIME] IS [FULLY] ASSOCIATED WITH ONE'S MIND. [THE POSSESSION OF THE PRESENT POTENTIAL] IS EXTINGUISHED BUT [THE POSSESSION OF] THE PRIOR PERIOD CONTINUES TO EXIST.

"It should be known that if one achieves the path, the future possession of [potential] will always arise" means thus: all noble individuals are [achieving the noble path]; [therefore,] the future possession of Anāsrava-saṃvara will always [arise].

"The path of middle [time] is [fully] associated with one's mind" means that if one achieves the [noble] path at the present [moment], [the present] possession of Anāsrava-saṃvara simultaneously [arises].

"[The possession of the present potential] is extinguished, but [the possession of] the prior period continues to exist" means thus: 'the prior period' indicates the past. The [possession of] potential [momentarily] passes away but the possession of past [potential will arise again].

5. Unwholesome Actions

AH (813C.4-11)

(13a-d) IF THOSE WHO HAVE ACQUIRED THE POTENTIAL [TO PERFORM WHOLESOME ACTIONS] PERFORM UNWHOLESOME ACTIONS, [THE POSSESSION OF] THE TWO ARISES.
[THE POSSESSION WILL CONTINUE TO EXIST] AS LONG AS THOSE PASSIONS REMAIN.
IT SHOULD BE KNOWN THAT [THE POSSESSION] IS EXTINGUISHED WHEN THOSE PASSIONS ARE ABANDONED.

"If those who have acquired the potential [to perform wholesome actions] perform unwholesome actions, [the possession of] the two arises" means thus: if one who has acquired Prātimokṣa-saṃvara, Dhyāna-saṃvara and Anāsrava-saṃvara performs an unwholesome [manifested action] because of his/her unwholesome passions (kleśa), at that moment the potential to perform unwholesome actions [simultaneously] arises. That is, both the possession of [present] unwholesome manifested action and [that of present] potential to perform unwholesome actions arise. If an unwholesome passion does not cause one to perform [unwholesome actions], the potential [to perform unwholesome actions] will not arise.

Question: How long will the possession [continue to exist] ?

Answer: [The possession will continue to exist] as long as those passions remain. If those passions are not extinguished, he/she will preserve the potential [to perform

unwholesome actions] (asamvara).

"It should be known that the possession is extinguished when those passions are abandoned" means that when those [unwholesome] passions are abandoned, the possession of both manifested [action] and its potential are also extinguished.

Commentary (890A.2-9)

(13a-d) IF THOSE WHO HAVE ACQUIRED THE POTENTIAL [TO PERFORM WHOLESOME ACTIONS] PERFORM UNWHOLESOME ACTIONS, [THE POSSESSION OF] THE TWO ARISES.
[THE POSSESSION WILL CONTINUE TO EXIST] AS LONG AS THOSE PASSIONS REMAIN.
IT SHOULD BE KNOWN THAT [THE POSSESSION] IS EXTINGUISHED WHEN THOSE PASSIONS ARE ABANDONED.

"If those who have acquired the potential [to perform wholesome actions] perform unwholesome actions, [the possession of] the two arises" means thus: if one who has acquired Prātimokṣa-saṃvara, Dhyāna-saṃvara and Anāsrava-saṃvara performs an unwholesome manifested or unmanifested action such as engaging in fighting because of his/her unwholesome passions (kleśa), the possession of manifested or unmanifested action simultaneously arises. This [type of person] is called 'one who is not free from passion' (avītarāga), because he/she still performs unwholesome actions.

Question: How long will the possession [continue to exist] ?

Answer: [The possession will continue to exist] as long as those passions remain. If those passions are not extinguished, he/she will preserve the potential [to perform unwholesome actions] (asaṃvara).

"It should be known that the possession is extinguished when those passions are abandoned" means that when those

[unwholesome] passions are abandoned, the possession [of manifested or unmanifested action] is also extinguished.

6. Unwholesome Potential (asaṃvara)

AH (813C.12-21)

(14a-d) IF ONE [HABITUALLY] PERFORMS BAD ACTIONS, THE POSSESSION OF THE [UNWHOLESOME] POTENTIAL IN THE MIDDLE [TIME ARISES]. BAD [ACTION] BRINGS ABOUT A PAINFUL EFFECT.
ALSO [THE POSSESSION OF] THE PAST [UNWHOLESOME POTENTIAL] WILL ARISE [WHEN THE POSSESSION OF THE PRESENT UNWHOLEOSME POTENTIAL] IS EXTINGUISHED.

[The verse says], "If one [habitually] performs bad actions, the possession of the [unwholesome] potential in the middle [time arises]. Bad [action] brings about a painful effect." If one habitually performs bad actions, he/she preserves the unwholesome potential, [that is, the potential to perform unwholesome actions]; the possession of the unwholesome potential simultaneously arises. It should be noted that bad action brings about a painful effect.

"Also [the possession of] the past [unwholesome potential] will arise [when the possession of the present unwholesome potential] is extinguished" means that [the possession of the past unwholesome potential] will not arise [until the present possession] is [completely] extinguished.

(15a-d) WHEN A MANIFESTED [ACTION] IS REALIZED, IT INDICATES THAT THE POSSESSION [OF MANIFESTED ACTION IN THE] MIDDLE [TIME ARISES].
ALSO, THOUGH [THE POSSESSION OF THE PRESENT MANIFESTED UNWHOLESOME ACTION IS EXTINGUISHED], [THE MANIFESTED UNWHOLESOME ACTION ITSELF] IS NEVER EXTINGUISHED.
[MANIFESTED] WHOLESOME [ACTION] IS DIFFERENT FROM THE ABOVE.

[The possession of] manifested [action] has previously been explained. [Therefore, the verse says,] "When manifested [unwholesome action] is realized, it indicates [the possession of] the present manifested-unwholesome action [simultaneously] arises. Also, though [the possession of the present manifested-unwholesome action] is extinguished, [the possession of] the past [one] will arise".

"Manifested wholesome action is different from the above" means that [for one who habitually performs bad actions, the possession of wholesome action is different from the above mentioned cases]. It should be understood that [even] for one who is faithfully following the Buddhist precepts, [the possession of] unwholesome action exists. It is also explained that [even] for one who habitually performs bad actions, [the possession of] wholesome [action] arises as long as he/she holds a wholesome mind.

Commentary (890A.10-22)

(14a-d) IF ONE [HABITUALLY] PERFORMS BAD ACTIONS, THE POSSESSION OF THE [UNWHOLESOME] POTENTIAL IN THE MIDDLE [TIME ARISES]. BAD [ACTION] BRINGS ABOUT A PAINFUL EFFECT.
THOUGH [THE POSSESSION OF THE PRESENT UNWHOLESOME POTENTIAL] IS EXTINGUISHED, [THE POTENTIAL ITSELF] IS NEVER EXTINGUISHED.

[The verse says], "If one [habitually] performs bad actions, the possession of the [unwholesome] potential in the middle [time arises]. Bad [action] brings about a painful effect." "One habitually performs bad actions" indicates such [action] as slaughter. [When he/she performs such an action], the possession of present unwholesome potential simultaneously arises. Thus, the unwholesome potential is constantly maintained.

"Though [the possession of the present unwholesome potential] is extinguished, [the potential itself] is never extinguished" means that [the possession of] the present [unwholesome] potential is extinguished, then [the possession of] the past [unwholesome potential] will arise. [Therefore, the potential itself] is never extinguished.

(15a-d) WHEN MANIFESTED [ACTION] TAKES PLACE IN THE [PRESENT] MOMENT, IT INDICATES THAT THE POSSESSION [OF MANIFESTED ACTION IN THE] MIDDLE [TIME] SIMULTANEOUSLY [ARISES].
THOUGH [THE POSSESSION OF THE PRESENT MANIFESTED ACTION IS EXTINGUISHED], [THE MANIFESTED ACTION

ITSELF] IS NOT EXTINGUISHED.
[MANIFESTED] WHOLESOME [ACTION] IS DIFFERENT FROM THE ABOVE.

"When manifested [action] takes place in the [present] moment, it indicates that the possession [of the manifested action in the] middle [time] simultaneously [arises]" means that for one who habitually performs bad actions, when he/she is performing a bad action in the present moment, the possession of the present, manifested [unwholesome action] simultaneously arises.

"Though [the possession of the present manifested action] is extinguished, [the manifested action itself] is not extinguished" means that the [possession] of the present manifested-unwholesome [action] is extinguished, because [only each dharma] exists momentarily. [But], the manifested-[unwholesome action itself] is never extinguished because [the possession of] the past one will arise [again].

"Manifested wholesome action is different from the above" means that [for one who habitually performs bad actions, the possession of wholesome action is different from the above-mentioned cases]. It should be understood that [even] for one who is faithfully following the Buddhist precepts, [the possession of unwholesome action exists]. It is also explained that for one who habitually performs bad actions, [the possession of wholesome action arises as long as he/she holds a wholesome mind].

7. Intermediate State[50]

AH (813C.22-26)

(16a-d) IF ONE WHO IS IN AN INTERMEDIATE STATE PERFORMS AN ACTION, THE POSSESSION [OF THE ACTION IN] THE MIDDLE TIME [ARISES].
[THE POSSESSION OF THE PRESENT ACTION] IS EXTINGUISHED BUT [THE POSSESSION OF] THE PAST ARISES AGAIN.
SOMETIMES [THE POSSESSION OF] BOTH ACTIONS [ARISES], AND AT OTHER TIMES [THE POSSESSION OF] ONE [ACTION ARISES].

The intermediate state indicates that he/she is neither following the Buddhist precepts faithfully, nor is [habitually] performing bad actions. For one who is in this state, if a wholesome [mind] arises, [his/her actions] are considered to be a wholesome [action]. In this case, both manifested and unmanifested as well as both wholesome and unwholesome actions arise. [But, for one who is in the intermediate state], only manifested action [which can be] either wholesome or unwholesome [arises].

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[50]This indicates the potential acquired through the action done without firm intent. This potential is called neither wholesome nor unwholesome potential (naivasaṃvara-nâsamvara).

Commentary (890A.23-B.3)

(16a-d) IF ONE WHO IS IN AN INTERMEDIATE STATE PERFORMS AN ACTION, THE POSSESSION [OF THE ACTION IN] THE MIDDLE TIME [ARISES].
[THE POSSESSION OF THE PRESENT ACTION] IS EXTINGUISHED BUT [THE POSSESSION OF] THE PAST ARISES AGAIN.
SOMETIMES [THE POSSESSION OF] BOTH ACTIONS [ARISES], AND AT OTHER TIMES [THE POSSESSION OF] ONE [ACTION ARISES].

[The verse says,] "If one who is in an intermediate state performs an action, [the possession of the action in] the middle time [arises]." The intermediate state indicates that one is neither faithfully following the Buddhist precepts nor is [habitually] performing bad actions. If a wholesome [action arises] from [his/her wholesome] mind, but [the wholesome mind] is not perfectly pure (<u>prasāda</u>), the possession of a present wholesome action arises. When an unwholesome [action arises from his/her unwholesome mind], but [the unwholesome mind] does not contain an extremely unwholesome proclivity (<u>paryavasthāna</u>), the possession of a present unwholesome action [still] arises.

"[The possession of the present action] is extinguished but [the possession of] the past action arises again" indicates thus: although [the possession of the present action] is extinguished, [the action itself] is not extinguished. [The possession of] the present [action] does not [exist any longer], but [in the next moment, the

possession of] the past [action] will arise. In this way, [each dharma] is a momentary event.

"Sometimes, [the possession of] both actions [arises]" indicates that if his/her mind is perfectly pure or if it contains an extremely unwholesome proclivity, [just as a wholesome action or an unwholesome action,] both the possession of a present manifested and the possession of a present unmanifested potential arise.

"At other times, [the possession of] one [action arises]" means thus: [once a manifested action is performed,] in the next moment, the possession of of the present unmanifested potential [simultaneously] arises. The relationship between [the possession of] the present and [that of] the past should be understood as the wholesome and unwholesome [unmanifested potentials].

8. Indeterminate Action

Commentary (890B.4-12)*

(17a-d) IN THESE TWO INDETERMINATE MANIFESTED ACTIONS, CONTAMINATED AND UNCONTAMINATED, [THE POSSESSION OF] THE PAST [ACTION] DOES NOT ARISE.
IT IS EXPLAINED THAT PURE AND IMPURE ACTIONS AS WELL AS ANY OTHER ACTIONS WILL NOT ARISE [IN THE FUTURE].

"In these two indeterminate manifested actions, contaminated and uncontaminated, [the possession of] past [action] does not arise" means thus: present action arises [simultaneously] with its present possession; [an action] is a momentary event. [When the present possession is extinguished, in the next moment, the possession of] the past [indeterminate action] never arises because contaminated-indeterminate and uncontaminated-indeterminate manifested actions are not strong enough to remain and produce [new actions].

It is also explained that the indeterminate [mind is not strong enough to produce manifested action] together with unmanifested potential.

"It is explained that pure and impure actions as well as any other actions will not arise [in the future]" means thus: from manifested actions, i.e., wholesome, unwholesome, contaminated-indeterminate and uncontaminated-indeterminate, the possession of all these future [manifested actions] does

not arise [automatically]. [That is, the possession of] a manifested action in the future does not arise [until the manifested action actually takes place].[51]

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[51]The same discussion is found in the AK, P.66.6-8.

IV. The Wholesome Potential & The Unwholesome Potential

1. The Wholesome Potential and The Unwholesome Potential

Commentary (890B.12-C.3)*

Question: What is the wholesome potential (samvara), and what is the unwholesome potential (asamvara) ?

Answer:

(18a-d) FOR ALL SENTIENT BEINGS, IF ONE CONTINUOUSLY FOLLOWS WHOLESOME AND UNWHOLESOME [BUDDHIST] PRECEPTS, WHOLESOME AND UNWHOLESOME POTENTIALS [ARISE].

[One of the wholesome potentials] is Prātimoksa-samvara. For all sentient beings, if one is ordained [and is faithfully following the Buddhist precepts, the wholesome] potential, [that is, the potential to perform wholesome actions], continually arises for his/her entire life. [The wholesome potential] is always co-related to [manifested action] and is classified into twelve or twenty-one types.[52]

The unwholesome potential which applies to all sentient

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[52]Twelve kinds of actions: In these four kinds of actions, that is, manifested body-action, unmanifested body-action, manifested speech-action and unmanifested speech-action; each action is further classified into three: higher, middle and lower actions. Twenty-one kinds of actions: Three wholesome manifested-actions:(1) not killing sentient beings, (2) not stealing and (3) not committing sexual misconduct being; four wholesome manifested speech-actions: (4) speaking honestly, (5) not using malicious words, (6) not using harsh words and (7) not talking senselessly; each one of these seven actions is further classified into three: higher, middle and lower.

beings implies that if one constantly performs unwholesome actions, and unwholesome potential, [that is, the potential to perform unwholesome actions], continually arises for his/her entire life.

Question: What are unwholesome, habitual actions ?

Answer: Unwholesome, habitual actions (or occupations) are of twelve types: (1) sheep farming (aurabhrika): (2) chicken farming (kaukkuṭika): (3) hog farming (saukarika); (4) bird-hunting (śākunika); (5) fishing (mātsika); (6) hunting (lubdhaka); (7) banditry (cauryaka); (8) executioner (vadhaka); (9) snake charmer (nāgabandhaka); (10) jailer (bandhanapālaka); (11) dog-killing and (12) hunter.[53]

Sheep farming indicates killing sheep, i.e., one raises and sells sheep with intention to kill them and [then actually] kills them. [In this manner,] chicken farming and hog farming are the same.

Bird-hunting indicates that one is engaging in killing birds for his/her living. Fishing and hunting are the same.

Banditry is the act of continually committing robbery for one's livelihood. An executioner kills people for a living. A jailer oversees prisoners and a snake charmer teaches a snake tricks with music for the

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[53]These twelve types of occupations are also explained in the Saṅgītiparyāya (Taisho, 26,406B.14-C.1); the MVS, (Taisho 27, 607A.25-B.14) and so on.

entertainment of others. A dog killer [here] indicates '<u>Caṇḍāla</u>' (meaning an out-caste). A hunter [here] indicates one who engages in the hunting of animals [especially] for a king.

As for the sheep farmer, even if he/she does not kill other sentient beings, [his/her action is as unwholesome as killing] any sentient being, and he/she acquires an unwholesome potential (<u>asaṃvara</u>). That is, if any other sentient being were to appear as a sheep in front of the sheep farmer, he/she would be intent on harming it. [There is the possibility that] another sentient being could become a sheep [in the next life]. Even if no sentient being becomes a sheep [in the next life], the sheep farmer still is intent on harming a sentient being [i.e., a sheep], after all. [Therefore,] he/she acquires the unwholesome potential [through his/her unwholesome habitual actions]. [The opposite] situation would be that he/she would be merciful to all [sentient beings].

An unwholesome potential is also acquired through other unwholesome, habitual actions. It should also be noted that, even for kings and judges, if he/she has a harmful mind, an unwholesome potential necessarily arises.

2. The Effective Period of Potential

Commentary (890C.3-18)*

Question: How long does the effective period of an unwholesome potential remain ?

(19a-d) THE WHOLESOME POTENTIAL WHICH IS ACQUIRED THROUGH FOLLOWING THE BUDDHIST PRECEPTS FAITHFULLY REMAINS EITHER FOR HIS/HER ENTIRE LIFE OR FOR AN ENTIRE DAY.
UNWHOLESOME POTENTIAL REMAINS FOR HIS/HER ENTIRE LIFE.
BOTH NEVER REMAINS LONGER [THAN HIS/HER LIFE].

[The verse says,] "The wholesome potential which is acquired through following the Buddhist precepts faithfully remains either for his/her entire life or for an entire day." Prātimoksa-samvara is acquired in two ways: [First, this potential is acquired] by seven types of Buddhists [and remains] until they die. The seven types of Buddhists are: (1) bhiksu (a Buddhist monk); (2) bhikusuni (a Buddhist nun); (3) śiksamānā (an apprentice nun) ; (4) śrāmanera (a male novice); (5) śrāmanerikā (a female novice); (6) upāsaka (a faithful layman) and (7) upāsikā (a faithful lay-woman).[54] [Second,] for a lay person, if he/she follows the [special] eight precepts (upavāsa) for an entire day, [the

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[54]MVS (Taisho, 27, 607A) explains these seven kinds of Buddhists in detail.

wholesome potential also remains for an entire day].[55] [In this way,] Prātimokṣa-saṃvara remains for these two periods: for an entire life or an entire day.

Question: What about unwholesome potential ?

Answer: [The verse says,] "Unwholesome potential remains for his/her entire life." The unwholesome potential [which is acquired through habitually unwholesome actions] remains until he/she dies. It never happens that [this potential] remains for only a day.

Question: Prātimokṣa-saṃvara is maintained [by a lay person] for only a day. Why does it never happen that the unwholesome potential remains for only a day ?

Answer: An [unwholesome potential] is not acquired [through the Buddhist precepts]. A wholesome potential can be acquired [through the Buddhist precepts], and [he/she] willingly follows [the Buddhist precepts]. [However,] no one willingly [performs unwholesome actions], and no one says, "I want to acquire an unwholesome potential for a day."

"Neither remain longer [than his/her life]" means that

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[55]These eight precepts are explained in the Suttanipāta: (1) not killing sentient beings; (2) not stealing;(3) not telling a lie; (4) not drinking alcohol; (5) not committing sexual misconduct; (6) not eating anyting at night; (7) not wearing flower and perfume and liing on a carpet laid directly on the earth. Suttanipāta, II, 14, "Dhammika-sutta", vv. pp.400-403.

both wholesome potential and unwholesome potential [remain only until he/she dies and that period] is never extended. One may hope [to curtail the effective period of] a wholesome [potential] or an unwholesome [potential by performing unwholesome actions or wholesome actions] for half a month, a month or half an year, but he/ she will not ultimately be able to curtail [these effective periods]. As above mentioned, [Prātimokṣa-saṃvara] is acquired in two ways: [if a lay person follows the special eight Buddhist precepts (upavāsa), he/she can maintain Prātimokṣa-saṃvara for only a day]. This potential lasts for only a day, and this period is never extended.

3. The Acquisition of Potential

A. Prāṭimoksa-saṃvara

Commentary (890C.18-891B.16)*

Question: How is Prātimokṣa-saṃvara acquired ?

Answer:

(20a-d) IT SHOULD BE KNOWN THAT PRĀTIMOKṢA-SAṂVARA IS ACQUIRED THROUGH MANIFESTED ACTIONS.
ACCORDING TO ONE'S LOWER, MIDDLE OR HIGHER MIND, THREE TYPES OF POTENTIAL ARE ACQUIRED.

"It should be known that Prātimokṣa-saṃvara is acquired through manifested actions" means that Prātimokṣa-saṃvara is acquired through manifested actions in various ways: through saṃgha, people and dharma. Saṃgha indicates that he/she has been admitted as a member of the Buddhist community (jñāpti-caturtham-karma)[56] and is following the Buddhist precepts. People [particularly] indicates Buddhhist monks (bhikṣu). Dharma indicates the Buddha and his five [direct] disciples.

In the Vinaya-vibhāṣā,[57] ten types of ordination

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[56]If one wants to become a member of the Buddhist community, he/she first has to declare, "I want to become a member". Only after being conferred by other members three times, is, then, one finally able to become a member of the community. This decision-making process is called 'jñāpti-caturtham-karma'. See, Sukumar Dutt, Buddhist Monks and Monasteries of India, (London: George Allen & Unwin, 1962), pp.89-90.

[57]Shih-sung lu (Taisho, 23, 410A.10ff).

(upasampadā) are explained: (1) The Buddha was ordained by himself; (2) the Buddha's five deciples who achieved "arhatship" were ordained by themselves; (3) Yaśas and others were beckoned by the Buddha and received his proclamation, "Indeed, you are a monk" as an ordination; (4) Mahākāśyapa fully relied on the Buddha and was ordained by himself; (5) Sodayin answered the Buddha's questions well and ordained himself; (6) Mahāprajāpatī (the Buddha's aunt) [was allowed, as an exception, to become a nun and] was given the special codes of conduct[58]; (7) a monk was ordained by the Buddha's messenger; (8) in a remote area, [where the Buddhist community consisted of] more than five monks [they ordained themselves]; (9) in the central region [of India (near Gangis river)], [where the Buddhist community consisted of] more than ten monks [they ordained themselves] and (10) one was ordained by chanting "I take refuge in the Buddha, the Dharma and the Saṃgha".

Question: What types of potential are there ?

Answer: [The verse says,] "According to one's lower, middle and higher mind, three types of potential are acquired."

For one who has a lower mind, but faithfully follows the Buddhist precepts, he/she [still] will acquire a lower

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[58]See Vinaya-piṭaka, vol.II, p.257.

potential as the effect of his/her lower mind. Even if he/she takes great pains to perform wholesome actions, is free from any desire in the realm of form and formlessness and tries to plant a seed of bodhisattva [in his/her mind], still, one's own corporeal body remains, as well as his/her lower mind.

For one who has a middle mind, but faithfully follows the Buddhist precepts, he/she will acquire a middle potential. Even if he/she takes great pains to perform wholesome actions or tries to perform bad actions without abandoning the Buddhist code of conduct, his/her middle mind still remains.

For one who has a higher mind, and faithfully follows the Buddhist precepts, he/she will acquire a higher potential. Also both his/her body and his/her higher mind will remain. It is possible for even a young monk to acquire the higher potential. On the other hand, an arhat could acquire the lower potential.

As for the Prātimokṣa-saṃvara, a lower potential might be transformed into a middle one and a middle one might transformed into a higher one. That is, for one who has a lower mind, he/she must first follow the Buddhist precepts designed for lay-men (upāsaka-saṃvara)[59]. Then, after

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[59] A lay-person has to avoid these following five actions: (1) murder; (2) theft; (3) sexual misconduct; (4) falsehood and (5) intoxication. See AK, p.206.22ff.

achieving a middle mind, he/she will follow the Buddhist precepts designed for novices (śrāmaṇera-saṃvara)[60]. Finally, after achieving a higher mind, he/she will follow the Buddhist precepts designed for monks (bhikṣu-saṃvara).[61]

[Likewise] a middle potential might be transformed into a lower or a higher one. Also a higher potential might be transformed into a lower or a middle one. That is, [each] potential [is acquired by each] sentient being. This sentient being means that which is wriggling, (i.e., an animal). [Seven] items such as not killing and talking honestly [are listed as essentially wholesome body-actions and speech-actions].[62] The cause [of each potential] is either one's lower, middle or higher mind. [A higher mind] is also explained as [such wholesome mental states as] non-greed (alobha), non-anger (adveṣa) and right view

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[60]A novice has to avoid the following ten actions: (1) murder; (2) theft; (3) incontinence; (4) falsehood; (5) intoxication; (6) the use of scents, garlands and ointment; (7) pertaking in dance, song and music; (8) to use big and gorgeous bed; (9) taking a meal at an improper time and (10) accepting gold and silver. See AK, p.206.22ff.

[61]A monk has to avoid all items of actions which are to be avoided. See AK, p.206.22ff.

[62]Seven items are: (1) not killing; (2) not stealing; (3) not committing sexual misconduct; (4) not lying; (5) non-slander; (6) non-harsh speech and (7) non-senseless talk. In the Buddhist precepts for monks, All these items are included in bhikṣu-saṃvara. But in śrāmaṇera-saṃvara and upāsaka-saṃvara, all seven items are not included. See, Kokuyaku issaikyo, vol. 20, p.136.

(amoha). [Various cases will now be explained.]

(1) If a sentient being neither follows all [seven] items [of the Buddhist precepts] nor has all [three] causes (i.e., three types of mind), [he/she will obtain either] a lower, [a middle, a higher or two of the three types of mind], and will follow either the Buddhist precepts designed for laymen or for novices; (2) if a sentient being follows all [seven] items [of the Buddhist precepts] but does not have all [three] causes, [he/she will obtain] either a lower, a middle, a higher or two of the three [types of mind], and will follow [all] three types of Buddhist precepts (i.e., the Buddhist precepts designed for laymen, novices and monks); (3) if a sentient being follows all [seven] items [of the Buddhist precepts] and has all [three] causes, [he/she will obtain all] three types of mind and will follow [all] three types of Buddhist precepts; (4) [as the fourth, one might think of a case in which] a sentient being has all [three causes] but does not follow all [seven] items [of the Buddhist precepts]. But, [actually] there is no such case.

[One might think that] one who obtains a lower mind would first follow [the special eight] precepts [for laymen (upavāsa), which maintains the potential] for an entire day. Then, after achieving a middle mind, he/she would follow the Buddhist precepts designed for laymen. Finally, after

achieving a higher mind, he/she would follow the Buddhist precepts designed for novices. [This would be a case in which] a sentient being has all [three causes] but does not follow all [seven] items [of the Buddhist precepts]. But this [scenario] is non-existent for [the essential issue here] is [a potential which] remains for one's entire life.

Question: By what type of mind is Prātimokṣa-saṃvara acquired ?

Answer: [Prātimokṣa-saṃvara is acquired by] a merciful mind toward all [kinds of] sentient beings. I might say, "I can accept [showing mercy] to this [kind of sentient being] but I cannot accept [showing mercy to] another [kind]." [In this case,] the potential is not acquired because [I still] maintain an evil mind. I might also say, "I can accept not hunting beasts." The potential cannot be acquired through this wholesome action either, because [I still have] discriminative [thought]. [Moreover,] Prātimokṣa-saṃvara, the potential [to perform wholesome actions], concerns not only [sentient beings who are] able [to perform unwholesome actions] but also [sentient beings who] are not able [to perform unwholesome actions], because [a sentient being who is] able [to perform unwholesome actions] might be born into a situation [where he/she is] not able [to perform unwholesome actions]; [a sentient being who is] not able [to perform unwholesome actions] might be born into a situation

[where he/she is] able [ to perform unwholesome actions]. If this is not so, then, there exists a contradiction: the potential [to perform wholesome actions toward sentient beings who are able to perform unwholesome actions] would be more sinful than [that toward sentient beings who are not able to perform unwholesome actions].

[Objection]: There is an objection [to the above-mentioned statement]. Prātimokṣa-saṃvara [must be acquired and terminated on certain occasions. But, according to the above-mentioned statement,] Prātimokṣa-saṃvara [seems to be] acquired even when one does not accept [following the Buddhist precepts]; it [also seems to be] terminated whenever one intends to terminate it.

[Answer: It should be noted that Prātimokṣa-saṃvara] is acquired by a sentient being who obtains [his/her certain situation, such as,] aggregate (skandha), sphere (āyatana) and component (dhātu) in the present time. [The aggregate, sphere and component of] the past and future [can be recognized only as] dharmas. [Therefore, the objects of the past and future] are not relevant [to Prātimokṣa-saṃvara]. We will [explain in detail] by employing the [following] four categories.

(1) If one's aggregate, sphere and component are in the present, [an actual action (maula-karmapatha) which]

includes its preparation (prayoga) and result (pṛṣṭha)[63] causes the rejection of sin (pratikṣepaṇa-sāvadya),[64] Prātimokṣa-saṃvara is acquired, but neither Dhyāna-saṃvara nor Anāsrava-saṃvara are acquired; (2) if one's aggregate, sphere and component are in the past and future, [only] an actual action arises, both Dhyāna-saṃvara and Anāsrava-saṃvara are acquired but Prātimokṣa-saṃvara is not acquired; (3) if one's aggregate, sphere and component are in the present, an actual action arises, Prātimokṣa-saṃvara, Dhyāna-saṃvara and Anāsrava-saṃvara are acquired, and (4) if one's aggregate, sphere and component are in the past and future, the preparation and consequence of an action arises [but an actual action does not arise], neither Prātimokṣa-saṃvara, Dhyāna-saṃvara nor Anāsrava-saṃvara are acquired.

[As for the termination of Prātimokṣa-saṃvara, one might compare it to the relationship between] grass and [hay:] when [grass] is dried, [it becomes hay] and is no longer [grass]. [But actually, it is still] grass, [but in the form of hay]. [In this way, even if] a sentient being [who is] able [to perform unwholesome actions is born into a situation where he/she is] not able [to perform unwholesome

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[63]An action of the present includes a preparatory (prayoga) action, an actual action (maula-karmapatha) and its result (pṛṣṭha). See AK, p.239.11ff.

[64]See AK, p. 218.14ff.

actions, this sentient being,] before and after, is the same. [But, hay] no longer [has the same] quality [as] grass. And accordingly, an arhat who has achieved complete emancipation (<u>nirvāṇa</u>) no longer has [the same] quality [as ordinary persons]. This will be extensively explained in the chapter, 'Miscellaneous' (<u>Saṃyukta-varga</u>).[65]

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[65] <u>MAS</u> (Taisho, 28, 946B.1ff)

B. Dhyāna-saṃvara and Anāsrava-saṃvara

AH (813C.26-814A.6)

Question: How is the potential in the realm of form acquired and terminated ? Is the potential acquired through the four types of meditation or through other practices ?

Answer: [It is] not [acquired] only through the four types of meditation.

(17a-d) DHYĀNA-SAṂVARA IS ACQUIRED BY A WHOLESOME MIND IN THE REALM OF FORM.
IF ONE LOSES THIS [MIND, THE POTENTIAL] IS ALSO TERMINATED.
ANĀSRAVA-SAṂVARA IS ACQUIRED BY SIX TYPES OF MIND.

[The verse says,] "Dhyāna-saṃvara is acquired by a wholesome mind in the realm of form." If one who obtains a wholesome mind in the realm of form is free from desire or is [still] not [free from desire], for all of them, the potential of the realm of form (i.e., Dhyāna-saṃvara) is [necessarily] acquired. Why ? All [of them obtain] a wholesome mind in the realm of form, and [this mind] is always co-related to the potential [to perform wholesome actions].

Question: How is this potential terminated ?

Answer: [As the verse says,] "If one loses [this mind, the potential] is also terminated."

Question: How is Anāsrava-saṃvara acquired ?

Answer: [The verse says,] "Anāsrava-saṃvara is acquired by six types of mind." Anāsrava-saṃvara [is linked to] the

six levels [of meditative states], and is acquired [by each mind in these states]. The six levels [of meditative states] are: the level of '<u>anāgamya</u>', the level of 'intermediate meditation' and four types of meditation [in the realm of form].[66]

Question: How is [this potential] terminated ?

Answer: If one loses [each one of these states, this potential] is also terminated.

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[66]See the translation, Section III-3, pp. 163-166.

Commentary (891B.16-C.21)

We have already explained Prātimokṣa-saṃvara.

Question: What about Dhyāna-saṃvara ?

Answer:

(21a-d) DHYĀNA-SAṂVARA IS ACQUIRED BY A WHOLESOME MIND IN THE REALM OF FORM.
IF ONE LOSES THIS [MIND, THE POTENTIAL] IS ALSO TERMINATED.
ANĀSRAVA-SAṂVARA IS ACQUIRED BY SIX TYPES OF MIND.

[The verse says,] "Dhyāna-saṃvara is acquired by a wholesome mind in the realm of form." If one obtains a wholesome mind in the realm of form, he/she can acquire Dhyāna-saṃvara. This potential is always co-related to [all types of] wholesome mind in the realm of form. [However,] [the following] six [types of] mind are exceptions: (1)-(3) a mind [which arises from] the cognition by three sense organs (i.e., visible form, sound and odor) at the first meditative state [among the four types of meditative states in the realm of form]; (4) a mind [which arises from] listening to the truth; (5) a mind [which] causes [the performmance of wholesome or indeterminate body and speech] actions, and (6) a mind at the time of death.[67] [These types of minds] are not fixed. A mind [which arises from] the cognition by three sense organs (i.e., visible form, sound and odor) is

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[67]See also MVS (Taisho, 27, 82C.18ff).

extroverted [and is not yet fixed in meditation]. So is a mind [which] causes [the performance of wholesome or indeterminate body and speech] actions. A mind [which arises from] listening to the truth causes [one to consider] names and situations, [and is not yet fixed in meditation]. A mind at the time of death is too weak [to be fixed in meditation]. [Only] a mind [which is] fixed [in meditation] is always co-related to the potential [to perform wholesome actions].

[Even] in the second, third and fourth meditative states [in the realm of form], two types of un-fixed minds [remain]: a mind [which arises from] listening to the truth and a mind at the time of death.[68]

Question: Why is there no potential [to perform wholesome actions] in the realm of formlessness ?

Answer: The potential [to perform wholesome actions] is a [material] form. There are neither the four great elements nor [material] form in the realm of formlessness. If the four great elements were in the realm of formlessness, the potential would also exist. But, there are not [the great elements]. [Moreover,] the potential is [acquired] as an obstacle (pratipakṣa) to perform unwholesome actions. [Particularly] in the realm of desire, there is an element [which causes one] to perform unwholesome actions. But, in the realm of formlessness, no such element exists. Because

[if one enters into] the realm of formlessness, [the following] four [elements which cause one to perform unwholesome actions in the realm of desire] are abandoned: (1) [dharmas which arise] based on [the body in the realm of desire] (āśraya-dūratā); (2) dispositions [in the realm of desire] (ākāra-dūratā); (3) any dharmas [in the realm of desire] (ālambana-dūratā) and (4) [passions and potentials to perform unwholesome actions in the realm of desire] (pratipaksa-dūratā).[68]

Now, one [can obtain certain types of] knowledge in [each of] the four meditative states [in the realm of form].[69] [Certain] passions are eliminated [in certain states], though, he/she is [still] able to remove [remaining] passions, and attain emancipation (ādhāra-pratipakṣa). Thus, he/she is able to perform right conduct (dūrībhāva-pratipakṣa). If one obtains 'the knowledge of suffering' (duḥkhe dharmajñāna) and 'the knowledge about the cause of suffering' (samudaye dharmajñāna) at a certain state among the four types of meditative states [in the realm of form], he/she is able to realize the first and

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[67]MVS (Taisho, 27, 82C.22ff).

[68]AK, p.201.12ff.

[69]AK, p.350.12ff. See also Paul Griffiths, Indian Buddhist Meditation, pp.312-329.

second truths [among the Four Noble Truths] as well as various falsehoods [in the world] (vidūṣana-pratipakṣa). At the state of anāgamya, certain passions are removed (prahāṇa-pratipakṣa). If one obtains 'the knowledge about the suppression of suffering' (nirodha dharmajñāna) and 'the knowledge of the way of truth' (mārga dharmajñāna) [at a certain state among] the four types of meditative states [in the realm of form], he/she is able to attain an uncontaminated (anāsrava) [meditative state]. Therefore, he/she no longer needs to realize the first and second truths [among the Four Noble Truths] as well as various falsehoods [in the world].

Question: How is [the potential] terminated ?

Answer: [The verse says,] "If one loses this [mind, the potential] is also terminated." If one loses a mind in the realm of form, the potential (Dhyāna-saṃvara) is also terminated. [Dhyāna-saṃvara is always] co-related to one's mind.

Question: How is Anāsrava-saṃvara acquired ?

Answer: [The verse says,] "Anāsrava-saṃvara is acquired by six types of mind." Anāsrava-saṃvara [is linked to] six levels [of meditative states in the realm of form] and is acquired by a mind [in these states]. [Six levels are]: the level of anāgamya; the level of intermediate meditation and four types of meditation [in the realm of form]. Through

these six levels [of meditative states], the path of vision (darśana-mārga) is achieved.[70] Higher states [in the realm of formlessness] no longer concerns [Anāsrava-saṃvara].

If one attains the state of anāgamya and enters into the path of vision, [he/she can] acquire [Anāsrava-saṃvara] only at the level [of anāgamya]. If one attains the full comprehension of the Four Noble Truths (abhisamaya)[71] and obtains 'the knowledge about the secular world' (saṃvṛti-jñāna)[72], he/she [acquires Anāsrava-saṃvara] at the [following] two levels: at the level of anāgamya and the realm of desire. If one attains the fourth meditative state [among the four types of meditative states in the realm of form] and achieves the path of vision, [he/she can acquire Anāsrava-saṃvara at each of] the six levels. If he/she [also] attains the full comprehension of the Four Noble Truths, [he/she can acquire Anāsrava-saṃvara ] at [the following] seven levels: [at each of six levels and the realm of desire].

Question: Why does the path of vision not exist in the realm of formlessness ?

Answer: [In the realm of formlessness, there is no path

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[70]AK, p.350.12ff. See Also Griffiths, pp.312-329.

[71]AK, p. 328.1ff

[72]AK, p. 392.1ff.

of vision] because there is no element [to realize the Four Noble Truths], such as, 'the patience to understand the doctrine of suffering' (duḥkhe-dharmajñāna-kṣānti) and 'the knowledge of the doctrine of suffering' (duḥkhe dharmajñāna)[73]; there are no wholesome roots (kuśala-mūla); there is neither the potential [to perform wholesome actions nor the potential to perform unwholesome actions], and [the realm of formlessness] is [completely] isolated from the realm of desire.

Question: What is the difference between Dhyāna-saṃvara and Anāsrava-saṃvara ?

Answer: Dhyāna-saṃvara is [still] contaminated (mala) [by passions]. In Anāsrava-saṃvara, the contamination [of passions] is [completely] eradicated.

Moreover, Dhyāna-saṃvara [is acquired at four] meditative states [in which one is still contaminated by passions and in which one is completely uncontaminated by passions]. Anāsrava-saṃvara [is acquired at] all meditative states [in which one is completely] uncontaminated [by passions].

[I will now explain the difference between the two in detail] by employing the [following] four categories: (1) the potential which is Dhyāna-saṃvara but is not Anāsrava-

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[73]The initial stage of the path of vision pertains to the Four Noble Truths in the realm of desire.

samvara is a secular (samvrti) potential [and is acquired at] the four meditative states [in the realm of form]; (2) the potential which is Anāsrava-samvara but is not Dhyāna-samvara is an uncontaminated (anāsrava) potential [and is acquired at either] the state of anāgamya or the state of intermediate meditation; (3) the potential which is [both] Dhyāna-samvara and Anāsrava-samvara is an uncontaminated potential [and is acquired at] the four meditative states [in the realm of form]; (4) The potential which is neither Dhyāna-samvara nor Anāsrava-samvara indicates that it is a secular potential [ and is acquired at either] the state of anāgamya or the state of intermediate meditation.

C. Unwholesome Potential

Commentary (891C.21-892A.28)*

Question: How is the unwholesome potential (asamvara) acquired ?

Answer:

(22a-d) UNWHOLESOME POTENTIAL IS ACQUIRED BY MANFESTED ACTIONS AND STATEMENTS.
ACCORDING TO ONE'S LOWER, MIDDLE OR HIGHER MIND, THREE TYPES OF POTENTIAL ARE ACQUIRED.

[The verse says,] "Unwholesome potential is acquired by manifested actions and statements." Unwholesome potential is acquired by two causes: manifested actions and statements.

If one were born into a family in which [the family members] were habitually performing unwholesome actions, but he/she had not yet performed a manifested action such as killing sentient beings, he/she would not acquire an unwholesome potential. As soon as he/she were to kill sentient beings, he/she would acquire an unwholesome potential.

'Statement' indicates thus: if one who were born into a family [in which the family members were not habitually performing unwholesome actions] were to make [the following statement], "I will perform this [unwholesome] action for my livelihood", at that moment he/she would acquire an unwholesome potential.

Question: What does 'habitually performing unwholesome actions' [really] mean ? [Does it indicate that he/she] performs [all unwholesome body and speech actions][74] or not?

Answer: A [master in Gandhāra] may explain that [even if one] does not perform [all unwholesome body and speech actions], he/she is still referred to as 'one who habitually performs unwholesome actions'. That is, if one were born into a family in which the family members had been habitually performing unwholesome actions and, [this person] were unable to speak [e.g., a mute], he/she would not acquire the [essential] nature of [manifested] speech-action. [However,] even he/she [would still be able to] kill sentient beings and could acquire the [essential] nature of [manifested] body-action.[75]

[Kashmir]-Vaibhāṣikas, [however, do not agree with this]. They explain thus: [Only] one who performs all wholesome [body and speech] actions is referred to as 'one who acquires a wholesome potential'. Unwholesome potential is the same. But, even if one who were born into a family in which the family members were habitually performing unwholesome actions were unable to speak, he/she could be

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[74]All unwholesome body and speech actions indicate: three body-actions: killing, theft and sexual misconduct; four speech-actions: telling lies, malicious words, harsh words and senseless talk.

[75]MVS (Taisho, 27, 608B.21ff).

intent on performing unwholesome [actions] and could manifest the intent as a speech-action through his/her body-actions. [Therefore,] he/she would acquire an unwholesome potential through [various manifested actions].[76]

Question: If one who is habitually performing unwholesome actions follows the [special] precepts for only a day (upavāsa), he/she could acquire a wholesome potential. At that time, his/her unwholesome potential would be terminated. [But,] the wholesome potential would be terminated by the next day. [If the time comes,] would he/she [automatically] acquire the unwholesome potential again ?

Answer: A [master in Gandhāra] may answer, "Yes." [It is explained that] a wholesome potential is acquired whenever the unwholesome potential is terminated; an unwholesome is acquired whenever the wholesome potential is terminated.[77]

The others (Kashmir-Vaibhāṣika) may answer, "NO." [It is explained that] if a certain kind of sentient being does not [perform any unwholesome actions], such as killing sentient beings and so on, until he/she dies, he/she will never acquire an unwholesome potential. The reason is that

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[76]MVS, (Taisho, 27, 608B.24ff).

[77]ibid., (Taisho, 27, 608B.29ff).

he/she neither performs any [unwholesome] manifested [action] nor makes a statement [to perform unwholesome action]. An unwholesome potential is not [automatically] acquired whenever one's wholesome potential is terminated. [For acquiring an unwholesome potential, he/she must make a statement to perform an essentially unwholesome action and actually must perform it. A wholesome potential is likewise;] a wholesome potential is not [automatically] acquired whenever one's unwholesome potential is terminated.[78]

Question: Now, how is the unwholesome potential acquired ?

Answer: [The verse says,] "According to one's lower, middle and higher mind, three types of unwholesome potential are acquired." If one who first obtains a lower mind kills a sentient being or [is asked by someone to do so and] accept, a lower, unseen power (avijñapti) to kill a sentient being [will arise], and he/she will acquire a lower unwholesome potential (asaṃvara). That is, he/she will acquire an unwholesome potential [to kill] a sentient being. If he/she, after achieving either a middle or a higher mind, [still] kills a sentient being, he/she will acquire either a middle or a higher, unseen power to kill a sentient

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[78] MVS, (Taisho, 27, 508C.3ff).

being. [In this way, even if this action] arises from either a middle or a higher [mind], an unwholesome potential has already been acquired [and has been maintained since he/she obtained a lower mind and killed a sentient being]. [Various cases of] habitually performing unwholesome actions [will now be explained.]

(1) If a sentient being neither performs all [seven] items [of essentially unwholesome actions] nor has all [three] causes (i.e., three types of unwholesome proclivity: lower; middle and higher), [he/she will obtain either] a lower, a middle or a higher unwholesome proclivity, and will kill a sentient being, but will not perform other essentially [unwholesome] actions; (2) if a sentient being performs all [seven] items but does not have all [three] causes, [he/she will obtain] either a lower, a middle or a higher unwholesome proclivity, and will [perform all seven essentially unwholesome actions] such as killing a sentient being and speaking harshly; (3) if a sentient being has all [three] causes but does not perform all [seven] items, |he/she will obtain lower, middle and higher unwholesome proclivities, and will kill a sentient being, but will not [perform] other essentially [unwholesome] actions; (4) if a sentient being performs all [seven] items and has all [three] causes, [he/she will obtain] lower, middle and higher unwholesome proclivities, and will [perform all seven

essentially unwholesome actions] such as killing a sentient being and speaking harshly.

A (Kashmir-Vaibhāṣika) explains thus: 'habitually performing unwholesome actions' indicates that a sentient being [performs] all [seven] items and though their causes are not certain, [he/she will still] acquire an unwholesome potential.[79]

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[79]MVS (Taisho, 27, 608A.2ff).

4. The Termination of Potential

A. Prātimokṣa-saṃvara; Dhyāna-saṃvara & Anāsrava-saṃvara

AH (814A.6-13)

Question: On which occasions are these potentials (saṃvara) terminated ?

Answer:

(18a-d) PRĀTIMOKṢA-SAṂVARA IS TERMINATED ON FIVE OCCASIONS. THE BUDDHA EXPLAINS THAT DHYĀNA-SAṂVARA AND ANĀSRAVA-SAṂVA ARE TERMINATED ON TWO OCCASIONS.

[The verse says,] "Prātimokṣa-saṃvara is terminated on five occasions." Prātimokṣa-saṃvara is terminated on these [following] five occasions: (1) when one abjures the Buddhist precepts (śikṣānikṣepaṇa); (2) when one committs an extremely serious sin (patanīya)[80]; (3) when one dies (chuti); (4) when one becomes a hermaphrodite (ubhayavyañjanotpatti) and (5) when the Dharma disappears (saddharmântradhāna).[81]

[The verse says,] "Dhyāna-saṃvara and Anāsrava-saṃvara

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[80] In the Vinaya-piṭaka, four extremely serious sins (pārājika) are enumerated: (1) sexual misconduct; (2) theft; (3) killing someone or asking someone to kill someone and (4) professing to have undergone a religous experience which he has not yet achieved. See Vinaya-piṭaka, III, 28ff.

[81] AHS (Taisho, 28, 841C.11ff) gives the following five occasions: (1) when one abjures the Buddhist precepts; (2) when the three wholesome roots are extinguished; (3) when one dies; (4) when one becomes a hermaphrodite and (5) when the Dharma disappears.

are terminated on two occasions." Dhyāna-saṃvara is terminated on the [following] two occasions: (1) when one backslides [from a higher meditative stage to a lower one] and (2) when one achieves a higher [meditative state]. Anāsrava-saṃvara is also terminated on two occasions: (1) when one backslides [from a higher meditative state to a lower one] and (2) when one becomes [a noble individual (ārya) as] a result [of meditative practice].

Commentary (892A.28-B.28)

Question: On what occasions are these potentials terminated ?

Answer:

(23a-d) PRĀTIMOKṢA-SAṂVARA IS TERMINATED ON THESE [FOLLOWING] FOUR OCCASIONS: ABJURATION; DEATH; EXTINCTION OF WHOLESOME ROOTS AND [UPON BECOMING A] HERMAPHRODITE.

[The verse says,] "Prātimokṣa-saṃvara is terminated on these [following] four occcasions." It should be known that Prātimokṣa-saṃvara is terminated on four occasions.

Question: On what occasions ?

Answer: [The verse says,] "Abjuration; death; extinction of wholesome roots and [upon becoming a] hermaphrodite." That is, [Prātimokṣa-saṃvara is terminated] (1) when one abjures the Buddhist precepts; (2) when the body of a sentient being is extinguished (i.e., when one dies); (3) when [the three] wholesome roots (non-greed, non-aversion and non-ignorance) are extinguished and (4) when one becomes a hermaphrodite.[82]

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[82]The orthodox Kashmir-Vaibhāṣika gives these four occasions. See MVS (Taisho, 27, 623A); Nyāyānusāra (Taisho, 29, 564A) and Abhidharmadīpa, p.132. AK (p. 222) gives these following five occasions: (1) when one abjures the Buddhist precepts; (2) when one committs an extremely serious sin; (3) when the three wholesome roots are extinguished; (4) when the body of a sentient being is extinguished and (5) when one becomes a hermaphrodite. AK, p.222.

The Vinaya-dhara (Dharmaguptaka)[83] explains that when the Dharma is extinguished, the Buddhist precepts, and Saṃgha's 'magic boundary' (sīmābandha)[84] and ritual ceremonies would also be extinguished.

The Abhidharmika (Kashmir-Vaibhāṣika) explains that even if the Dharma is extinguished, the potential which one acquired in the past continues and is not extinguished. Therefore, it is explained that only the potential which one has not yet acquired is extinguished and one will be unable to acquire it [in the future].[85]

One (Sautrāntika) may argue that if anyone committs [any one of the four] extremely serious sins once, the potential is [completely] terminated.[86] But this is not true. [We understand that] after having committed an extremely serious sin, he/she should return to secular life. [And at that time,] he/she would abjure the Buddhist precepts, [but, later] he/she would be able to be ordained

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83 Chu-she-lun-chi (Taisho, 41, 135C).

84 'Sīmābandha' literally means 'drawing a magic boundary as protection against evil'. In the saṃgha, a designated region was prepared for monks. See, Vinaya-piṭaka, I, 106.

85 This understanding of Kashmir-Vaibhāṣika is introduced in the AK (p.223) and the Nyāyānusāra, (Taisho, 29, 564B.18-19).

86 AK, p. 223.

again.[87]

Now, [Sautrāntika may also say that] the Buddha explains, ["Once a monk committs an extremely serious sin,] he can no longer be a monk."[88] [We understand that] monk [here] indicates an 'absolute' (paramārtha) monk, [not a 'secular' (saṃvṛti) monk]. Therefore, in our understanding, there is no contradiction. [In this way,] even if a monk commits an extremely serious sin, though the monk [can neither achieve Arhatship] nor can acquire Anāsrava-saṃvara [as an absolute monk], he will still be able to acquire Prātimokṣa-saṃvara [as a secular monk].[89]

In addition to these four occasions, the potential is terminated [on another occasion: if a lay-person follows the special eight precepts, a wholesome potential remains for only a day.] This potential is terminated by the next day.

[Additional comment: We propose that] if one breaks a Buddhist precept, while in general one is faithfully following the Buddhist precepts, he/she is not abjuring [the Buddhist precepts entirely] but is breaking [a single

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[87]A controversy between the Sautrāntika and Vaibhāṣika (Kashmir) on this issue is found in the Nyāyānusāra, (Taisho, 29, 564C.14-566B.28). On this issue, Dharmatrāta agrees with the Kashmir-Viabhāṣika.

[88]Shih-sung lu (Taisho, 23, 1157A).

[89]In the Nyāyānusāra, the same kind of interpretation is found (Taisho, 29, 557C).

Buddhist precept]. It should be known [again] that even if he/she breaks [a single Buddhist precept], but is still following the other Buddhist precepts; he/she will regret that, and will decide not to do it again. Eventually he/she will be able to return to following the Buddhist precepts faithfully. Just as a wealthy person who falls into debt is called a debtor; after having gotten out of debt, he/she is referred to again as a wealthy person.[90]

(24a-d) IT SHOULD BE KNOWN THAT DHYĀNA-SAMVARA IS TERMINATED ON THE [FOLLOWING] TWO OCCASIONS: WHEN ONE ABANDONS [THE MEDITATIVE STATE]; WHEN ONE [ADVANCES FROM A LOWER MEDITATIVE STATE TO] A HIGHER ONE OR [BACKSLIDES FROM A HIGHER MEDITATIVE STATE TO] A LOWER ONE.

Dhyāna-saṃvara is terminated on two occasions.

Question: On what occasions ?

Answer: [The verse says,] "Dhyāna-saṃvara is terminated on the [following] two occasions: when one abandons [the meditative state]; when one [advances from a lower meditative state to] a higher one or [backslides from a higher meditative state to] a lower one." When he/she abandons the meditative state (dhyāna), the potential is terminated because [the potential is acquired through] the meditative practice. When he/she [advances from a lower

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[90]See MVS (Taisho, 27, 623A.12ff). Dharmatrāta agrees with this Kashmir-Vaibhāṣika's understanding.

meditative state to] a higher one or [backslides from a higher meditative state to] a lower one, the potential [which he/she has acquired at that state] is terminated.

(25a-d) IT SHOULD BE KNOWN THAT ANĀSRAVA-SAMVARA IS TERMINATED ON THE [FOLLOWING] THREE OCCASIONS: WHEN ONE ABANDONS [THE MEDITATIVE STATE]; WHEN ONE HAS ACHIEVED THE SACRED FRUIT AND WHEN ONE ADVANCES [FROM A LOWER STATE OF PRACTICE TO A HIGHER ONE].

Anāsrava-saṃvara is terminated on three occasions.

Question: On what occasions ?

Answer: [The verse says,] "When one abandons [the meditative state]; when one has achieved the sacred fruit and when one advances [from a lower state of practice to a higher one]." When he/she abandons [the meditative state], he/she loses the virtuous capacity [to bring about a wholesome effect]. "When one has achieved the sacred fruit" means that [in cultivation practice, one who is in the state of preparation achieves its fruit. For example, one who is preparing to become a 'stream-winner'] achieves the fruit of stream-winner and [one who is preparing to become a Arhat] achieves the fruit of Arhat. "When one advances" means that [among noble ones (ārya), one advances from one state to another. For example, one advances] from the state of 'having true faith and understanding' (śraddhâdhimukta) to the state of 'having the view of truth' (dṛṣṭi-prāpta); one advances from the state of 'having a temporary emancipation'

(samaya-vimukta) to the state of 'having a fixed emancipation' (akopyaceto-vimukta).[91]

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[91]These meditative states are explained in the AK in a detailed way. See AK, p.372.16ff.

B. The Others

AH (814A.13-19)

Question: On what occasions are the other [potentials] terminated ?

Answer:

(19a-d) UNWHOLESOME POTENTIAL [IS TERMINATED ON] TWO [OCCASIONS]. WHOLESOME [DHARMA WHICH IS NOT INCLUDED IN] MATERIAL FORM IS ALSO THE SAME. MIND-ACTION WHICH IS CONTAMINATED-[INDETERMINATE] IS TERMINATED ON ONE [OCCASION].

"Unwholesome potential [is terminated on] two occasions" means that [unwholesome potential is terminated] at the moment when one is ordained and when one dies.[92] Wholesome action which is not included in material forms (rūpa) (i.e., a wholesome action in the realm of formlessness) is also terminated on two occasions: when the [three] wholesome roots are extinguished and when one advances to a much higher state. "Mind-action which is contaminated-[indeterminate] is terminated on one [occasion]" means that mind-action which is contaminated-[indeterminate] is terminated when he/she becomes free od all desires.

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[92] AHS (Taisho, 28, 841C.21ff) gives these following four occasions: (1) at the moment when one is ordained; (2) when one acquires Dhyāna-saṃvara; (3) when one becomes a hermaphrodite and (4) when the body of a sentient being is extinguished.

Commentary (892B.28-893A.3)

Question: On what occasions is unwholesome potential terminated ?

Answer:

(26a-d) UNWHOLESOME POTENTIAL IS TERMINATED ON FOUR OCCASIONS: [AT THE MOMENT WHEN] ONE IS ORDAINED; WHEN ONE DIES; WHEN ONE ACHIEVES MEDITATIVE STATE AND WHEN ONE BECOMES A HERMAPHRODITE.

Unwholesome potential (asaṃvara) is terminated on these [following] four occasions: (1) at the moment when one is ordained; (2) when the body of a sentient being is extinguished, (i.e., when the sentient being dies); (3) when one acquires Dhyāna-saṃvara and (4) when one becomes a hermaphrodite.

Question: When one who habitually performs unwholesome actions, [such as killing,] throws away his/her instruments for killing [others], does that indicate whether or not the potential is terminated ?

Answer: That indicates that he/she [simply] has stopped performing an action. The potential is not acquired [without performing it. The essential issue here is] the termination of potential, [not of an action itself]. Therefore, [in this case], it does not indicate whether or not the potential is terminated. Just as if one were to attempt to cure a disease without taking medicine; the disease would still persist.

Question: We have already explained the termination of wholesome and unwholesome potentials. What about the termination of wholesome and unwholesome potentials for one who is in the intermediate state ?

Answer:

(27a-d) IT IS EXPLAINED THAT WHOLESOME AND UNWHOLESOME POTENTIALS [FOR ONE WHO IS IN THE INTERMEDITATE STATE] ARE TERMINATED, WHEN [ONE'S ACTION] EXCEEDS ONE'S OWN MORAL STANDARD; WHEN ONE [FIRST] INTENDS TO [PERFORM AN ACTION] BUT DOES NOT [PERFORM IT] AND WHEN ONE'S ACTIVITY IS EXTINGUISHED.

For one who is in the intermediate state (naiva-saṃvara-nâsaṃvara), wholesome and unwholesome potentials are terminated on the [following] three occasions: (1) when one's action exceeds one's own moral standard; (2) when one [first] intends to [perform an action] but does not [actually perform it] and (3) when one's activity is extinguished.

"When one's action exceeds one's own moral standard" means thus: [one who is in the intermediate state] has established his/her own moral standard before he/she [actually] performs wholesome or unwholesome actions. If [his/her action] exceeds this standard, [that is, that action is extremely wholesome or unwholesome, his/her intermediate potential] is terminated [and it is transformed into either wholesome or unwholesome potential]. [This

occurs in the same way that] a ceramic artist controls the turning of potter's wheel in order to produce [a pot].

"When one [first] intends to [perform an action] but does not [actually perform it]" means thus: one [first] intends [to perform an action] and states that intent, though, in the next moment he/she does not [actually] perform it.

"When one's activity is extinguished" means that one no longer performs the said body-action and speech-action.

Now, if one who is in the intermediate state performs [these following] wholesome or unwholesome actions, [either wholesome or unwholesome] potential remains until he/she dies. If he/she makes the following oath, "I will never eat anything before giving alms to the Buddha. I will offer a flower and incense to him, give high praise to him and respect him. Moreover, I will give alms to others everyday", [a wholesome] potential remains until he/she dies. If he/she makes the following oath, "I will never eat any food before giving alms to others", [a wholesome] potential remains until he/she dies. If he/she periodically gives alms to others, for example, everyday, once a month and once an year, [a wholesome potential remains until he/she dies]. If he/she makes the following oath, "I will offer something to others for their benefit until I die", [a wholesome] potential remains until he/she dies. If he/she establishes

a relic-mound (stūpa), builds a monk's residence, cottage, and bathroom and makes a garden, or builds a ship and a bridge, [a wholesome ] potential remains because of the following three causes: (1) his/her intent [on establishing a relic-mound and so on]; (2) his/her body [by which his/her intent can be realized] and (3) the object [of his/her intention, i.e., a relic-mound and so on].

As for unwholesome potential, if he/she makes the following oath, "I will have a grudge against someone everyday and I will always cause him/her trouble at his/her place of residence; such as engaging in fighting [with him/her] and speaking ill of [him/her]", an unwholesome potential remains until he/she dies.

We have already explained the termination of actions [included in the category of] material form (rūpa). [Dharmas] which are not included in the category of material form will be explained now.

(28a-d) WHOLESOME [DHARMA] WHICH IS NOT INCLUDED IN MATERIAL FORM IS TERMINATED [WHEN THE DHARMA] IS EXTINGUISHED; [WHEN ONE] BACKSLIDES [FROM THE REALM OF FORMLESSNESS TO OTHER LOWER REALMS] AND WHEN ONE ALTERS THE STATE OF EXISTENCE.
DHARMA WHICH IS CONTAMINATED-[INDETERMINATE] IS TERMINATED ONLY WHEN ONE IS FREE FROM DESIRE. THIS [DHARMA] SHOULD BE UNDERSTOOD AS MIND-ACTION.

[The verse says,] "Wholesome [dharma] which is not included in material form is terminated when [the dharma] is

extinguished; [when one] backslides [from the realm of formlessness to other lower realms] and when one alters the state of existence." Dharma which is not included in material form, contaminated (sāsrava) and wholesome is terminated on the [following] three occasions: (1) when the roots of a wholesome [dharma, i.e., the three wholesome roots] are extinguished; (2) when one backslides [from the realm of formlessness to other lower realms] and (3) when one alters the state of existence, [the dharma which one possessed in the previous state is terminated].

[The verse says,] "Dharma which is contaminated-[indeterminate] is terminated only when one is free from desire." Dharma which is not included in the category of material form and is contaminated-indeterminate is terminated when one frees onself from desire. When a practice is established inorder to eliminate a certain type [of passion], the [passion] will be terminated.

V. Ten Courses of Action (Karmapatha)

1. The Three Root-causes of Unwholesome Action

AH (814A.19-26)

I have already explained the nature of various actions and [how these actions] are acquired. The World-Honoured one [furthermore] classified these actions in detail. That will now be explained.

(20a-d) IT SHOULD BE KNOWN THAT AN ACTION WHICH BRINGS ABOUT A PAINFUL EFFECT MUST BE AN UNWHOLESOME ACT OF CONDUCT.
[SUCH MENTAL STATES AS] GREED, ANGER AND WRONG-VIEW ARE MORE SINFUL [THAN OTHER] UNWHOLESOME [FORMS OF] MENTAL CONDUCT.

[The verse says,] "It should be known that an action which brings about a painful effect (duḥkha-phala) must be an unwholesome act of conduct (duścarita)." It is explained that an act of bad conduct indicates an unwholesome action; an unwholesome [action necessarily] brings about a painful effect.

[The verse says,] "[Such mental states as] greed (abhidhyā), anger (vyāpadā) and wrong-view (mithyādṛṣṭi) are more sinful than other unwholesome forms of mental conduct." An unwholesome volition (cetanā) is unwholesome mental conduct. The [following] three types of [mental states] are explained as unwholesome mental conduct: greed, anger and wrong-view.

Commentary (893A.3-10)

I have already explained the nature of various actions and [how these actions] are acquired. The World-Honoured one [furthermore] classified these actions in detail. That will now be explained.

(29a-d) IT SHOULD BE KNOWN THAT AN ACTION WHICH BRINGS ABOUT A PAINFUL EFFECT MUST BE AN UNWHOLESOME ACT OF CONDUCT.
THERE IS ALSO SUCH UNWHOLESOME MENTAL CONDUCT AS GREED, ANGER AND WRONG-VIEW.

[The verse says,] "It should be known that an action which brings about a painful effect (duhkha-phala) must be an unwholesome act of conduct." If [either] a body-action, a speech-action or an volition (cetanā) brings about a painful effect as its retribution, it should be known that this [action] is an unwholesome act of conduct.

Question: Are these the only unwholesome acts of conduct ?

Answer: There is also [unwholesome] mental conduct: greed, anger and wrong-view. It has been previously explained that an unwholesome volition is nothing other than unwholesome mental conduct. Moreover, greed, anger and wrong-view [are more sinful than other unwholesome mental conduct].

## 2. Ten Courses of Action (Karmapatha)

AH (814A.26-B.12)

(21a-d) THE MOST VICTORIOUS ONE HAS EXPOUNDED THAT ACTIONS WHICH ARE DIFFERENT FROM THE [ABOVE-MENTIONED] ARE WHOLESOME CONDUCT.
AMONG THE [UNWHOLESOME ACTIONS, TEN OF] THE MOST [UNWHOLESOME ONES ARE ENUMERATED AND] ARE CALLED THE TEN COURSES [OF UNWHOLESOME ACTIONS].

[The verse says,] "The most victorious one (the Buddha) has expounded that actions which are different from the [above-mentioned] are wholesome conduct." Actions which are different from the [above-mentioned] are wholesome actions as well as [such mental states as] non-greed (anabhidhyā), non-anger (adveṣa) and right-view (samyag-dṛṣṭi).

[The verse says,] "Among the [unwholesome actions, ten of] the most [unwholesome ones are enumerated and] are called the ten courses (patha) [of unwholesome actions]." Among the unwholesome actions, if an action is extremely [unwholesome], it is explained as 'the course of action' (karmapatha). [The following ten actions are courses of actions]: (1) killing (prāṇātipāta); (2) theft (adattâdāna); (3) sexual misconduct (mithyācāra); (4) telling lies (mṛṣāvāda); (5) malicious words (paiśunya); (6) harsh words (paruṣa); (7) senseless talk (saṃbhinnapralāpa); (8) greed (abhidhyā); (9) anger (vyāpadā) and (10) wrong-

view (mithyādrṣti).[93]

Among them, (1) killing indicates awareness of a sentient being with intent to kill it, preparation to take its life and [the actual carrying out of] the action; (2) theft indicates that one is aware of the fact that something belongs to someone else which is not supposed to be given to him/her, but he/she dares to take it anyway; (3) sexual misconduct indicates that one commits illicit intercourse with someone else's wife or daughter. [Also it indicates that] from time to time, one has intercourse with his own wife in an unacceptable way; (4) telling lies indicates that one says something untruthful, knowing that it is false; (5) malicious words indicates that out of hatred for someone, one tries with words to drive that person and his intimate [ones] apart; (6) harsh words indicates that out of hatred for someone, one speaks inconsiderately toward that person; (7) senseless talk indicates that one speaks senselessly with unwholesome thoughts; (8) greed indicates the desire [that exists] in the realm of desire; (9) anger indicates malice and (10) wrong-view indicates that one denies [a

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[93] The courses of actions are usually divided into wholesome and unwholesome, and are ten in number. The AH explains only the ten courses of unwholesome actions. Explanations of the ten courses of actions are found in several places in the Nikāya (such as SN, II, 168; AN, V, 57; DN, III, 71 et al) and Āgama (Taisho, 1. 439C; Taisho, 2, 780C et al).

principle of] cause and effect.

These are the [ten] courses of actions (karma-patha). The other [actions] are not the courses of action. [For example, when one is in a state of] preparation (prayoga) [for carrying out] an action, [it is not the course of an action].[94] Drinking spirits [without being intent on performing unwholesome actions is unwholesome conduct, but it is not the course of action].[95] An intention or desire [to perform] unwholesome actions is [always] in the state of carrying out [a mind-action] (maula-karma-patha). Therefore, [this unwholesome intention provides the circumstances for] the course of the ten [unwholesome actions].

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[94]The Sarvāstivādins describe the process of an action in three stages: (1) a state of preparation for carrying out an action (prayoga); (2) a state of carrying it out (maula-karma-patha) and (3) a state of its result (pṛṣṭha). The second state is particularly called the course of action (karma-patha). See AK, p. 239.

[95]AHS (Taisho, 28, 842B.6-8).

Commentary (893A.11-24)

(30a-d) THE MOST VICTORIOUS ONE HAS EXPOUNDED THAT ACTIONS WHICH ARE DIFFERENT FROM THE [ABOVE-MENTIONED] ARE WHOLESOME CONDUCT.
AMONG VARIOUS FORMS OF CONDUCT, [THE TEN MOST UNWHOLESOME AND WHOLESOME ONES ARE ENUMERATED AND] ARE CALLED THE TEN COURSES OF ACTIONS.

[The verse says,] "The most victorious one (the Buddha) has expounded that actions which are different from the [above-mentioned] are wholesome conduct." All actions which are different from unwholesome conduct are wholesome conduct. [That is,] wholesome body-actions are nothing other than wholesome body-conduct. Wholesome speech-actions are nothing other than wholesome speech-conduct. Wholesome mind-actions and [such mental states as] non-greed, non-anger and right-view are nothing other than wholesome mind-conduct.

Concealed-indeterminate and unconcealed-indeterminate actions are neither unwholesome conduct nor wholesome conduct, because neither of them bring about retribution [for a past action]. Such an unconcealed-indeterminate action as artistic skill is performed in its own way and explained as it is. Unconcealed and concealed-indeterminate actions which are different from this are not called artistic skill [and so on].

Question: Are all wholesome and unwholesome conduct included in the courses of action ?

Answer: [The verse says,] "Among various forms of

conduct, [the ten most unwholesome and wholesome ones are enumerated and] are called the ten courses of actions." Among various [forms of] wholesome and unwholesome conduct, the extreme [cases] are the courses of actions. It is explained that those extremely wholesome [forms of] conduct are the wholesome courses of action; those extremely unwholesome [forms of] conduct are the unwholesome courses of actions.

It might be said that [these ten courses of action] are not necessarily [the state of carrying out an action]. But that is not true, for the state of carrying out an action (maula-karma-patha) is the most extremely [unwholesome and wholesome]. [These acts are performed] with great hesitation and [if undertaken], are of ultimate concern. Therefore, the state of carrying out an action is explained as the most extremely [unwholesome and wholesome actions].

A. The Three Unwholesome Courses of Body-action

Commentary (893A.24-B.19)*

Question: What are the courses of action ?

Answer: [The courses of actions] are killing, wrong-view and so on. Killing will be explained now.

(31a-d) KILLING [INDICATES THAT] ONE'S MIND IS INTENT ON KILLING [A SENTIENT BEING], HE/SHE RECOGNIZES THE SENTIENT BEING AND [ACTUALLY] KILLS IT. IT IS CALLED KILLING. THEFT, SEXUAL MISCONDUCT AND SO ON SHOULD ALSO BE [EXPLAINED] IN THE SAME WAY.

[The verse says,] "Killing (prāṇātipāta) [indicates that] one's mind is intent on killing [a sentient being], he/she recognizes the sentient being and [actually] kills it". That is, [killing means that he/she] intends to kill other sentient beings, happens to recognize a certain sentient being or several [sentient beings] and [actually] kills it [or them]. [This action of killing produces both] manifested (vijñapti) and unmanifested (avijñapti) [actions]. Some are always realized as unmanifested actions. This is [also] the body-action of killing.[96]

There are some other [forms of killing]. [For example], Iśvara's speech-[action (i.e., incantation)] and Ṛṣi's mind-[action (i.e., will power)] are also able to kill someone

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[96]This is the case that person A asks person B to kill a sentient being.

whom they dislike. One might say that the essential nature of these actions should be speech or mind-actions. But that is not so. The essential nature of [these] actions differs from [other speech and mind-actions] because the circumstance [that actually occurs (i.e., killing)] is not the ultimate [result of speech and mind-actions, but the ultimate result of body-action].

One (Nirgrantha)[97] might say that whether one had an intention [to kill a sentient being] or not, when one [actually] kills the sentient being, he/she commits a sin of killing. That is, just as [whether one intended to or not], if one touches a fire, [he/she will get burned], and if one eats poisoned food, [he/she will die]. But this analogy is false. For when one takes a sword in one's hand and sticks it into a fire, unlike one who touches the fire, whether intentionally or not, he/she will not get burned. And even if one is poisoned, whether intentionally or not, when one chants an incantation or takes a remedy to counteract that poison, he/she will not die. [However,] killing does not [follow] this analogy.

One might explain this in another [way]: "In [the case of] fire or poison, there are [special] circumstances

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[97]This represents Jaina's argument. See <u>AK</u>, p.243; <u>Abhidharmakośavyākhyā</u> (<u>AKV</u>), ed. by Unrai Wogihara, (Tokyo: Sankibo, 1971), p. 405.

(nidāna) under which [one will] not get burned or [one will] not die. But, [in the case of] killing, there is no circumstance under which one will not die." This is not true. The sword, incantation or remedy are the [special] means by which [one will] not get burned or [one will] not die. [When one does] not [have] an unwholesome mind, his/her [mind] is the [special] conditione in which he/she will not kill [any sentient beings]. Therefore, if one were to kill a sentient being without an unwholesome mind, [this action] would not be considered killing. That is, just as one takes a sword [in one's hand] and places it in a fire, he/she will not get burned.

Question: When one does not intend [to kill] a sentient being, but [motally] wounds it, will [the sentient being] ever not die ?

Answer: [The sentient being] must die. However, the sin of killing was not committed, for although the act of killing was [carried out], he/she did not have an unwholesome intention [to do so]. One might say that this understanding is fallacious. However, it is correct. [It should be noted that one who preserves a wholesome mind is always] merciful. Therefore, even if he/she does not benefit others, he/she becomes content. [One who preserves an unwholesome mind always] cuts the roots of merit (kuśala-mūla). Therefore, even if he/she does not kill others,

he/she will become more discontent.

Theft (adattādāna) indicates that one is aware of the fact that something belongs to someone else which is not to be given to him/her, but he/she dares to take it anyway and to then consider it his/her own. [This action produces both] manifested and unmanifested [actions]. [But] some [actions] are always realized only through unmanifested action. This is [also] the body-action of theft.[98]

Sexual misconduct (mithyācāra) indicates [as follows]: one is aware of the fact that [a girl is still] under the protection of her parents or a girl has no guardian, [but one has sexual intercourse with the girl]; [one has sexual intercourse with his wife] in an unacceptable way; [one has sexual intercourse with his wife] at the place where they are not supposed to do so (i.e., temple, grave and so on) and [one has sexual intercourse with his wife] at the time when they are not supposed to do so (i.e., when wife is in her menses or is pregnant and so on).[99] These [acts] are not supposed to be undertaken, but if one does, [each action produces both] manifested and unmanifested actions. This body-action is [called] sexual misconduct.

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[98]It is the case that one asks someone else to steal.

[99]See AK, p.244.

B. The Four Unwholesome Courses of Speech-actions

Commentary (893B.20-C.5)*

(32a-d) WHEN ONE RELATES SOMETHING UNTRUTHFUL TO SOMEONE, HE/SHE SPEAKS MALICIOUS, HARSH OR SENSELESS TALK. THESE ARE THE COURSES OF [UNWHOLESOME] SPEECH-ACTIONS.

[If] one did not [truly] see (dṛṣṭa), listen (śruta), [realize (mata) or understand (vijñāta)] a thing, [but claims that he/she did do]. If one dares to misrepresent the fact, [this action produces] manifested and unmanifested [actions]. This speech-action is telling lies (mṛṣāvāda). [The action] is sometimes [performed as] an unmanifested [action].[100]

[At the time of] Upavāsa, [one must confess his/her sins].[101] [But] if one keeps silent or [confesses through] his/her bodily movement, these [actions] are also called 'telling lies'. It might be said that the nature [of these actions] is body or mind-action. But that is not so. For the nature [of these actions] differs from [that of other body or mind-actions]. This is a speech-action manifested through body. If a matter is unrelated to the body but manifested through it, it is a body-action. For example, at first, one

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[100]See AK, p.245.

[101]Upavāsa is a regular meeting held by the Buddhist community. At that meeting, one must confess his/her previous sins.

may try to measure by sight the length of something and then [actually measure it] with one's body (i.e., extending one's arms the length of it). [Another] example is that manifested speech-[action, an oath] is regarded as body-action at the time of an ordainment ceremony. [Also,] even if one is silent or mindless at the time when he/she accepts the Buddhist precepts, [his action itself, i.e., accepting the Buddhist precepts] is regarded as body-action.

When one tries [with words] to drive [two people] apart and does not want them to become reconciled, [this action produces] manifested and unmanifested [actions]. This speech action is [called] 'malicious words' (paiśunya). [The action] is sometimes realized as an unmanifested [action].

Harsh words (paruṣa-vacana) indicates that one is intent on causing [someone] distress [with words]. If he/she [actually] distressed [that person] or, even if he/she did not [actually] do so, [this produces] manifested and unmanifested [actions]. This speech-action is harsh words. [The action] is sometimes realized as an unmanifested [action].

Senseless talk (saṃbhinna-pralāpa) indicates that one senselessly speaks untruthful words with unwholesome thoughts on an inappropriate occcasion. In other words, every unwholesome speech-conduct is included in [senseless talk]. This is just as each passion (kleśa) is concomitant

with wrong-view (avidyā) or each letter (akṣara) has its own sound (ghoṣa).

C. The Three Unwholesome Courses of Mind-actions

Commentary (893C.6-12)*

(32a-d) WHEN SENTIENT BEINGS [TRY TO] HARM EACH OTHER, THIS IS CALLED ANGER.
GREED INDICATES THAT ONE REGARDS SOMETHING WHICH BELONGS TO SOMEONE ELSE AS HIS/HER OWN THING.
WRONG-VIEW MEANS THE VIEW OF NOTHING.

[The verse says], "When sentient beings [try to] harm each other, this is called anger (vyāpāda)." If one tries to hit and kill a sentient being with an unwholesome mind, this [mental conduct, which is] the antithesis of being merciful, is called 'anger'.

[The verse says], "Greed (abhidhyā) indicates that one regards something which belongs to someone else as his/her own thing." When one wants something which belongs to someone else and tries to take it for his/herself, [this mental conduct] is called 'greed'.

[The verse says], "Wrong-view (mithyādṛṣṭi) means the view of nothing." When one has given alms and so on, but he/she thinks that nothing [was given], this [mental conduct] is called 'wrong-view'.

3. The Cause of Unwholesome Courses of Actions

A. Anger

Commentary (893C.12-18)*

Question: What is the ultimate cause for the [unwholesome] courses of actions ?

Answer:

(34a-d) [SUCH UNWHOLESOME] COURSES OF ACTIONS [AS] KILLING, HARSH WORDS AND ANGER ARE ALL CAUSED BY [THE SPECIFIC MENTAL STATE OF] ANGER. THESE ARE PERFORMED BY SENTIENT BEINGS.

[The verse says], "[Such unwholesome] courses of actions |as| killing, harsh words and anger are all caused by [the specific mental state of] anger". It should be known that [such unwholesome courses of actions as] killing, harsh words and anger are caused by [the specific mental state of] anger. When [each of these actions] is accomplished, it is always concomitant with [the mental state of] anger.

Question: Under what circumstaces are these performed ?

Answer: [The verse says,] "These are performed by sentient beings." It should be known that these [three] courses of actions are performed by sentient beings.

B. Greed

Commentary (893C.19-24)*

(35a-d) TWO [TYPES OF] BODY-ACTIONS AND GREED ARE ALL CAUSED BY [THE MENTAL STATE OF] GREED. THESE TAKE PLACE CONCERNING VARIOUS MATERIALS.

[The verse says,] "Two [types of] body-actions and greed are all caused by [the mental state of] greed". It should be known that the following three [unwholesome] causes of actions, i.e., theft, sexual misconduct and greed result from [the specific mental state of] greed.

Question: Under what circumstaces are these performed ?

Answer: [The verse says,] "These take place concerning various materials." It should be known that these three [unwholesome] courses of actions take place concerning various materials (bhogâdhisthāna).[102]

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[102] AK, p. 242.19.

C. The Three Unwholesoem Roots

Commentary (893C.25-894A.1)*

(36a-d) OTHER SPEECH-ACTIONS ARE CAUSED BY ALL THE THREE [UNWHOLESOME ROOTS]. THE WISE ONE EXPLAINS THAT THESE [SPEECH-ACTIONS] TAKE PLACE CONCERNING MENTAL FACTORS.

[The verse says,] "Other speech-actions are caused by all the three [unwholesome roots]. It should be known that [such speech-actions as] telling lies, harsh words and senseless talk are the result of [the three unwholesome roots, i.e.,] greed (lobha), anger (dveṣa) and delusion (moha).

Question: Under what circumstaces are these performed ?

Answer: [The verse says,] "The Wise One (the Buddha) explains that these [speech-actions] take place concerning mental factors (nāmâdhiṣṭhāna)."[103] It should be known that these three speech-actions are caused by [and concern] something mental.

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[103]Mental factors here indicates feeling (vedanā), idea (saṃjñā), disposition (saṃskāra) and cognition (vijñāna). See AK, p. 242.20.

D. Wrong-view

Commentary (894A.2-6)*

(37a-d) WRONG-VIEW TAKES PLACE CONCERNING [BOTH] MENTAL AND MATERIAL FACTORS. IT IS ALSO CAUSED BY [THE SPECIFIC MENTAL STATE OF] DELUSION.
ALL [TEN UNWHOLESOME] COURSES OF ACTIONS ARE GENERATED BY THE THREE TYPES [OF MENTAL STATES].

[The verse says,] "Wrong-view takes place concerning [both] mental and material factors (nāma-rūpa-adhiṣṭhāna).[104] It is also caused by [the specific mental state of] delusion." Wrong-view takes place concerning [both] mental and material factors.

Question: From what [type of mental state] does it result ?

Answer: [The verse says,] "It is also caused by [the specific mental state of] delusion." The [unwholesome mental conduct of] wrong-view results from the [specific human passion of] delusion (moha).[105]

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[104] AK, p. 242.

[105] ibid.

4. Unwholesome Actions and The Three Unwholesome Roots

Commentary (894A.6-27)*

Question: Each of [the ten unwholesome] courses of action is preceded by the state of preparation [for carrying out the action] (prayoga). Does [this state] have the same kind of result as the state of carrying out an action (maula-karmapatha) ?

Answer: [The verse says,] "All [ten unwholesome] courses of action are generated by the three types [of mental states]." All ten unwholesome courses of action are generated by [such specific mental states as] greed, anger and delusion. [These mental states] are manifested as the state of preparation for [carrying out an action] (prayoga).

[For example,] killing [generated by] greed indicates that for oneself or one's kindred, one [intends to] kill [a sentient being in order to get] its skin, meat, bones and so on.

Killing [generated by] anger indicates that one [intends to] kill the family or friends of one against whom he/she holds a grudge in order to cause his/her grief.

Killing [generated by] delusion indicates [the following]: one says that killing harmful insects is not a sin because it has a [justifiable] reason, i.e., [these insects] harm people. [Likewise, one says that] killing

various beasts is not a sin because it has a [justifiable] reason, i.e., [these beasts] eat people. People may say that killing aged or seriously ill parents is not a sin because it, for example, has an [acceptable] reason in Persia.[106]

Theft [generated by] greed indicates that for one's own or aother's sake, [he/she intends to] steal something which is being used [by someone else].

Theft [generated by] anger indicates that [when one holds] a grudge [against someone], he/she [intends to] steal something which belongs to that person or his/her intimate ones in order to cause them grief.

Theft [generated by] delusion indicates [the following]: a Brāhmaṇa claims that everything produced on the earth must be given to Brāhmaṇa. [However,] a Kṣatriya and others [in fact] possess [these products] because a Brāhmaṇa is weak in power. Therefore, a Brāhmaṇa says that taking what is rightfully his is not a sin. But, [for a Kṣatriya and others, their action] is considered theft because when they take [these products], they are aware of the fact that [these products] belong to someone else.[107]

Sexual misconduct [generated by] greed indicates that the mental state of greed is the state of preparation for

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[106]It was a custom accepted in Persia. See MVS (Taisho, 27, 605C); AK, p.240.

[107]MVS (Taisho, 27, 606A).

[carrying out a sexual misconduct]. [That is,] for one's own sake, a sentient being [intends to carry out an unchaste act] with his own [wife] or another's [wife].

[If a sexual misconduct] is not generated by greed, then it may be caused by anger. In that case, [because one holds] a grudge [against] a [certain] family, [he intends to carry out an unchaste act] with [the women] of that family or [women of] intimate [friends of] that family.

Sexual misconduct [generated by] delusion indicates [the following]: one claims that just like a bridge, a ship, a field or farm, flowers, fruits and pathways, women are to be shared with all sentient beings. [One also claims that] a Brāhmaṇa [is allowed to] take four wives; a Kṣatriya [is allowed to] take three wives; a Vaiśya [is allowed to] take two wives and a Śūdra [is allowed to] take only one wife.[108]

As for speech-action, if greed occurs [in one's mind, his/her speech-action] should be known as [speech- action] generated by greed. [Likewise,] if anger occurs [in one's mind, his/her speech-action] should be known as [speech-action] generated by anger. If delusion occurs [in one's mind, his/her speech-action] should be known as [speech-action] generated by delusion.

[If greed occurs in one's mind followed immediately by

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[108] MVS (Taisho, 27, 606A).

a mind-action], this [mind-action] is generated by greed. Anger and wrong-view are likewise. [That is,] if anger occurs [in one's mind, one's mind-action] is generated by anger. If delusion occurs [in one's mind, one's mind-action, i.e., wrong-view] is generated by delusion.[109]

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[109] MVS (Taisho, 27, 606C).

5. Manifested and Unmanifested Action

Commentary (894A.27-B.12)*

Question: Does each course of action produce [both] manifested and unmanifested actions ?

Answer:

(38a-d) IT IS EXPLAINED THAT THE STATE OF CARRYING OUT AN ACTION [PRODUCES BOTH] MANIFESTED AND UNMANIFESTED [ACTIONS].
THE STATE OF PREPARATION AND THE STATE OF RESULT DIFFER FROM IT. [THEY ARE] GENERATED BY GREED OR NON-GREED.

[The verse says,] "It is explained that the state of carrying out an action (maula-karmapatha) produces [both] manifested and unmanifested [actions]. The essential nature (svabhāva) of the seven [unwholesome] courses of action is material form (rūpa)[110]. [Therefore, these produce] manifested [action] as well as unmanifested [action].

Sexual misconduct necessarily [produces both] manifested [and unmanifested actions] because it is [always] the result of one's own [action]. [This action] is never [performed by] someone else. Other [unwholesome] courses of

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[110]The seven unwholesome courses of actions are: (1) killing; (2) theft; (3) sexual misconduct; (4) telling lies; (5) malicious words;(6) harsh words and (7) senseless talk. These body and speech-actions possess the nature of material form. Only an action which possesses the nature of material form produces manifested and unmanifested actions.

actions do not necessarily [produce both manifested and unmanifested actions]. If [an action] is performed by oneself, [it produces both] manifested [and unmanifested actions]. If one asks someone else to do an action, [this action produces] only unmanifested [action].

Question: Is there any [sort of] killing which is not performed as manifested body[-action] ?

Answer: Yes, there is. It is [as the previously mentioned] manifested speech[-action].[111]

[Question]: Is there any telling lies which is not performed as manifested speech[-action] ?

Answer: Yes, there is. It is that manifested body[-action].[112]

[Question]: Is there any [action] which is performed neither as manifested body[-action] nor speech[-action], but still commits these two sins, [i.e., killing and telling lies] ?

Answer: Yes, there is. That is, [in the following two cases]: a Ṛṣi who maintains an unwholesome mind, [i.e., killing by incantation][113]; [a monk who remains silent] on

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[111]For example, Iśvara's incantation. See translation part, p.234.

[112]For example, keeping silent at the time of Upavāsa. See translation part, p.238.

[113]See translation part, p.234.

the occasion of Upavāsa, [i.e, telling lies in silence].[114]

The wholesome courses of actions which possess the nature of material form[115] in the realm of desire necessarily [produce] both manifested and unmanifested [actions].

Dhyāna-saṃvara and Anāsrava-saṃvara [produce] only unmanifested [action]. [These] do not [produce] manifested [action] because these are [always] concomitant with one's mind.[116]

The state of preparation [for carrying out an action produces both] manifested [and unmanifested actions]. If [an action is generated by] one's morally pure (tīvra-prasāda) mind or by one's passionate (paryavasthāna) mind, [this action necessarily produces] unmanifested action. If [an action is neither motivated by] one's mind which is [always] morally pure (tīvra-prasāda) nor by [one's mind which] constantly (tīkṣna) possesses passions (paryavasthāna) and [this action] is manifested, it only [produces] manifested

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[114]See translation part, p.238.

[115]The seven wholesome courses of actions are: (1) non-killing; (2) non-theft; (3) non-sexual misconduct; (4) non-telling lies; (5) non-malicious words; (6) non-harsh words and (7) non-senseless talk. These body and speech-actions possess the nature of material form.

[116]See translation part, p.198.

[action]. It does not [produce] unmanifested [action].[117]

[The verse says,] "The state of result differs from it." The state of result (pṛṣṭha) after carrying out an action [produces] only unmanifested [action] because the manifested action has been [already] extinguished.

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[117] Such an indeterminate action cannot produce unmanifest action.

6. Action, Preparation and Result

Commentary (894B.12-C.3)*

Question: What are the states of carrying out an action (maula-karmapatha), its preparation (prayoga) and its result (prstha) ?

Answer: The state of preparation for carrying out killing occurs when, [for example], a sheep-farmer either captures or buys [a sheep], brings it home and hits it once or twice [in order to kill it]. The state of preparation (prayoga) [lasts from the time he gets the sheep] until the life [of the sheep] is extinguished. At the moment when [the sheep-farmer] terminates the life [of the sheep], manifested and unmanifested [actions are produced]. The [action at that moment] is called the state of carrying out [killing] (maula-karmapatha). [By carrying out the action of killing], an unwholesome body[-action] has been is performed and [it produces] unmanifested [action]. This [state] is the result of killing. Senseless talk and [other unwholesome courses of actions] are explained in the same manner. This [state] is called the result [of carrying out an action] (prstha).[118]

Greed, anger and wrong-view do not have states of preparation, because when they occur [in one's mind] at the present moment, the state of carrying out [the mental

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[118]See MVS (Taisho, 27, 583B); AK,p. 239.12ff.

conduct] simultaneously occurs.

One claims that [for an unwholesome] course of body or speech-action, [each one of] the ten [unwholesome courses of] action [may be performed as] its preparation and result. How ?

[For example,] one intends to kill a sentient being; but he/she [actually] kills another sentient being. [This killing] causes [the death of the wrong person] but [someone else] later kills the sentient being [which he/she had intended to kill]. That is, (1) one kills [a sentient being (perhaps, an animal)] as a sacrifice [to a god] in order to receive [magical] powers [to kill a specific person]; (2) one steals something which belongs to someone else and it is used for killing [a specific person]; (3) one commits sexual misconduct with a specific person's wife and lets her kill her husband; one [engages in] (4) telling lies, (5) malicious words, (6) harsh words and (7) senseless talk with that person's friends in order to drive that person apart from his intimate ones; (8) one is greedy for that person's property and so [is jealous and] angry with him, and (10) one speculates [various] ways of killing [that person] as a result of his/her wrong-view.[119]

[These are the states of preparation for carrying out

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[119] AK, p. 240.10ff.

the killing of that person]. After [killing that person], one might kill his children, commit sexual misconduct with his wife and [engage in] the other unwholesome courses of action. It should be known that [these actions] are the result of killing. All [three states, i.e., an action; its preparation and result] are to be understood in this way.

[The verse says,] "[They are] motivated by greed or non-greed." Unwholesome courses of actions are motivated by greed, anger and wrong-view, and [they are] the result [of these three mental states]. [On the other hand,] wholesome courses of actions are motivated by non-greed, non-anger and right-view.

The state of preparation for wholesome courses of action can terminate the state of preparation for unwholesome courses of actions. [Likewise,] the state of carrying out [a wholesome action] can terminate the state of carrying out [an unwholesome action]; the result [of a wholesome action] can terminate the result [of an unwholesome action].

Question: What about [the Buddhist ordination ceremony] ?

Answer: When a Śrāmanera accepts the Buddhist precepts, [his actions at the ceremony, such as], entering the place where the ceremony is held; walking around monks and bowing to them; being offered a robe and a bowl by his master

(upādhyāya) and being asked [if he really wants to become a monk or not] once or twice (jñāpticaturtham)[120], are the states of preparation [for becoming a monk]. When he is asked [if he really wants to become a monk or not] for the third time, [his action is] the state of carrying out an action, [i.e., the state of becoming a monk]. [At that moment, both] manifested and unmanifested [actions are produced]. Then the four rules [for Buddhist monks][121] are explained [by his master]. In this way, [after becoming a monk, his] body and speech-actions are performed following [the Buddhist precepts producing both manifested and] unmanifested [actions]. These [actions] are considered to be the result [of becoming a monk].

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[120]See translation part, p.189.

[121]The four rules are: (1) a monk must wear a yellow robe (kāṣāya); (2) a monk must be mendicant; (3) a monk must stay under trees and (4) a monk must take special medicine for his health. See Vinayapiṭaka, I, 96.

7. Various States and The Unwholesome Courses of Action

Commentary (894C.4-26)*

Question: Which courses of action are [performed by a sentient being] in a [certain] state ?

Answer:

(39a-d) FIVE [TYPES OF] COURSES OF ACTION [ARE PERFORMED BY SENTIENT BEINGS DWELLING] IN HELL. THE REST OF THE FOUR [TYPES OF COURSES OF ACTION ARE PERFORMED BY SENTIENT BEINGS DWELLING] IN THE NORTH CONTINENT. [SENTIENT BEINGS DWELLING IN] THE OTHER [THREE CONTINENTS] AS WELL AS IN OTHER BAD DESTINIES AND THE [GODS] IN THE HEAVENS PERFORM ALL TEN [COURSES OF ACTION].

[The verse says,] "Five [types of] courses of action [are performed by sentient beings dwelling] in hell." Sentient beings [dwelling] in hell (naraka) [perform] five [types of] unwholesome courses of action: harsh words, senseless talk, greed, anger and wrong-view.

[In hell,] there is no killing because nobody can kill others; there is no theft because nobody can possess his/her own property; there is no sexual misconduct because no one can have contact with women; telling lies indicates that one says [something untruthful to someone] because of his/her misunderstanding . There is no telling lies because there is no misunderstanding, and never with malicious words [does a person try to drive two person apart] because [each sentient

being] is always segregated [from others].[122]

Harsh words [are spoken] because [sentient beings dwelling in hell] suffer [various] torments. Senseless talk [is spoken] because [what they] say is inappropriate for the occasion. [Such mental states as] greed and wrong-view occur [in one's mind], but [these mental states do] not [generate] conduct. [The mental state of] anger, [on the other hand, occurs in one's mind] and also [generates conduct].[123]

[The verse say,] "The rest of the four [types of courses of action are performed by sentient beings dwelling] in the North-continent (uttarakuru-dvīpa)[124]." [Sentient beings dwelling in the North-continent perform] the rest of the four [types of] unwholesome courses of action.[125]

[In the North-continent], there is no killing because the life-span [of each sentient being] is determined[126]; there is no theft because no one can

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122 MVS (Taisho, 27, 584B).

123 ibid., (Taisho, 27, 584C).

124 According to Buddhist cosmology, this world consists fo the following four continents: (1) the South-continent (jambu-dvīpa); (2) the East-continent (pūrvavideha-dvīpa); (3) the West-continent (avaragodānīya-dvīpa) and (4) the North-continent. See AK, p.161.11ff.

125 the four types are: (1) senseless talk; (2) greed; (3) anger and (4) wrong-view.

126 The life-span of each sentient being in the North-continent is exactly one thousand years. See AK, p.172.20ff.

possess his/her own property, and there is no sexual misconduct because no one can have contact with women.

[There is an exception to this]. When [a man and a woman mutually] desire to commit sexual misconduct, the man takes the woman under a tree, [and they try to conceal themselves] by bending the branches [of the tree around them] as well as covering [these branches with something else in order not to be seen by anyone]. After having committed the sexual misconduct, they return to the former state. [This sort of act is possible]. However, if they cannot conceal themselves under a tree, both [of them must realize that their action] is conspicuous and they will separate.[127]

[In the North-continent,] there is no telling lies because no one deceives oneself; there are no malicious words because everyone is always peaceful [with each other]; there are no harsh words because evryone is considerate toward [each other]. [However,] there is senseless talk because (sentient beings sometimes) sing songs. [Three unwholesome] courses of mind-action occur [in one's mind], but they never [generate body nor speech]-actions.[128]

[The verse says,] "[Sentient beings dwelling in] the

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[127] MVS (Taisho, 27, 584C).

[128] ibid.

other [three continents perform] all ten [courses of action]." In the other three continents, except for the North-continent, [sentient beings perform] the ten courses [of unwholesome] action. [Some actions produce] the potential to perform unwholesome actions (asamvara), but [some] do not.

[The verse says,] "...as well as other bad destinies and [the gods in] the heavens..." [The state of] animal (triyañc) and hungry ghost (preta) as well as [the gods] in the heavens (deva)in the realm of desire[129] [perform] the ten courses of [unwholesome] action. However, [their actions] never [produce] the potential to perform unwholesome actions.[130]

[The Gods] in [a certain] heaven never kill each other, but they kill [sentient beings] in other destinies (gati), [such as Aśra and so on]. [Therefore, unwholesome courses of action are performed even by the gods]. One may claim thus:

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[129]The realm of desire consists of five types of existences: (1) the six heavens; (2) the four continents; (3) the eight hells; (4) the state of hungry ghost and (5) the state of animal. A detailed description is found in the third chapter of the AK. See also Sukomal Chaudhuri, Analytical Study of the Abhidharmakośa, (Calcutta: Sanskrit College, 1976), pp.121-148.

[130]The potential to perform unwholesome actions is acquired through unwholesome actions which one intends to carry out. In those three states, since one performs an unwholesome action unintentionally, he/she will never acquire the potential to perform unwholesome actions.

in the heavens, even if the arms and legs [of a god] are cut off by [another god], [these arms and legs] will regenerate. [Therefore, there is no killing in the heavens]. [However,] if the neck or waist [of a god] is cut [by another], the god must die. So, [even the gods in the heavens perform] all the ten courses of [unwholesome] action including [killing], theft and so on.

[The gods] in the realm of form as well as in the realm of formlessness never [perform] unwholesome courses of actions [because they do not have unwholesome minds].

## 8. Various States and The Wholesome Courses of Action

Commentary (894C.26-895A.12)*

Question: Which wholesome courses of action are [performed by a sentient being] in a [certain] state ?

Answer:

(40A-D) IN HELL AND THE NORTH-CONTINENT, THREE [TYPES OF] WHOLESCME COURSES OF ACTION [ARE PERFORMED]. IN THE REALM OF FORMLESSNESS LIKEWISE. SACRED ONES IN THAT [REALM PERFORM] THE TEN [WHOLESOME COURSES OF ACTION].

[The verse says,] "In hell and the North-continent, three [types of] courses of action [are performed]." In hell, non-greed, non-anger and right-view [are performed]. In the North-continent likewise.

"In the realm of formlessness likewise" indicates that in the realm of formlessness, these three [wholesome mental states] occur [in one's mind] at present and are performed [as wholesome courses of action].

"Sacred ones in that realm [perform] the ten [wholesome courses of action]" indicates that sacred ones (arya-pudgala) in the realm of formlessness perform the ten courses of wholesome action. [These actions are performed

as] Anāsrava[-saṃvara].[131]

(41a-d) THERE ARE SOME EXCEPTIONS: [DHYĀNA]-SAṂVARA IN THE REALM OF FORM; [THE STATE OF] ANIMAL AND HUNGRY GHOST AND SOME OTHER EXCEPTIONS.

[The verse says,] "There are some exceptions: [Dhyāna]-saṃvara in the realm of form..." In the realm of form, [sentient beings maintaining] Dhyāna-saṃvara perform the ten wholesome courses of action. [These actions produce both the future and past] possession [of the potential to perform wholesome actions]. [These actions] also [produce] the present [possession of the potential to perform wholesome actions]. If one is born in that [realm] as a sacred one, [he she is considered to perform the wholesome] courses of action [through] Anāsrava-[saṃvara].

"[The state of] animal and hungry ghost" indicates that [even sentient beings in the state of] animal and hungry ghost [perform] the ten wholesome courses of action. [However, their actions are generated by] neither the potential to perform wholesome actions (saṃvara) nor the

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131Though sacred one in the realm of formlessness never perform body nor speech-actions, they acquire the past and future possessions of Anāsrava-saṃvara. Therefore, they are considered to perform those wholesome body and speech-actions through Anāsrava-saṃvara.

potential to perform unwholesome actions (asamvara).[132]

[The verse says,] "...some other exceptions." Other indicates the South-continent (jambudvīpa), the East-continent (pūrvavideha-dvīpa), the West-continent (avaragodānīya-dvīpa) and the heavens in the realm of desire. In these [places], the ten wholesome courses of action [are performed]. Some [actions are generated by] the potential to perform wholesome actions; some are not. In the heavens in the realm of desire, [one's action is] always [generated by] either Dhyāna-saṃvara or Anāsrava-saṃvara.

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[132]As an action in these two states is performed unintentionally, neither saṃvara nor asaṃvara is acquired after performing an action.

9. Volition and The Courses of Action

A. Unwholesome Courses of Action

Commentary (895A.12-A.29)*

Question: Which unwholesome courses of action are concomitant with one's volition (cetanā) ?

(42a-d) EACH ONE OF THE UNWHOLESOME COURSES OF ACTION IS CONCOMITANT WITH ONE'S VOLITION.
IT SHOULD BE KNOWN THAT [THERE CAN BE AN] INCREASING [NUMBER OF ACTIONS, FOR EXAMPLE,] TWO, THREE OR EIGHT, [WHICH ARE PERFORMED SIMULTANEOUSLY].

The essential nature of the [following] three unwholesome courses of action is in one's body: killing, theft and sexual misconduct. Each one [of these body-actions] is always concomitant with one's volition.

"Two [unwholesome courses of body-action which] are concomitant with [one's volition]" indicates that one kills other sentient beings and at the same time steals something.

"Three [unwholesome courses of body-action which are] concomitant with [one's volition]" indicates that one has two messengers [who commit the killing and the theft] and he himself commits sexual misconduct. This conduct (i.e., sexual misconduct) cannot result from anyone's actions but his own. [In this way,] if [several actions] of this type (i.e., body-action) are performed together, all [the actions] will [bring about] results simultaneously.

Each one [of the unwholesome] courses of speech-action is always concomitant with [one's volition]. "Two [unwholesome courses of speech-action which are] concomitant with [one's volition]" indicates that telling lies as well as senseless talk are spoken at an inappropriate time; [malicious words] in order to drive two persons apart, as well as senseless talk are spoken at an inappropriate time, and harsh words as well as senseless talk are spoken at an inappropriate time.

"Three [unwholesome courses of speech-action which are] concomitant with [one's volition]" indicates that [malicious words] in order to drive two persons apart, telling lies and senseless talk are spoken at an inappropriate time; harsh words, telling lies and senseless talk are spoken at an inappropriate time, and harsh words, [malicious words] in order to drive two persons apart and senseless talk are spoken at an inappropriate time.

"Four [unwholesome courses of speech-action which are] concomitant with [one's volition]" indicates that [malicious words] in order to drive two persons apart, telling lies, harsh words and senseless talk [are spoken] at an inappropriate time.

Each one [of the unwholesome] courses of mind-action is always concomitant with one's volition. [The essential nature of] each [mental] conduct differs [from the others].

Therefore, two [unwholesome courses of mind-action] are not [concomitant with one's volition at the same time].

In this way, five, six, seven or eight [unwholesome courses of action] are concomitant with [one's volition]. ["Eight unwholesome courses of action which are concomitant with one's volition"] indicates that one commits sexual misconduct and has his six messengers [who commit six other courses of unwholesome action]. [Sexual misconduct] cannot be performed by anyone [but oneself]. When [seven actions] of specific types (i.e., body-action and speech-action) are performed together, all [the actions] will [bring about] results simultaneously. [The mental state of] "greed" also occurs [in his mind] at that time. In this way, these eight courses of unwholesome action are concomitant with one's volition.

B. Wholesome Courses of Action

Commentary (895A.29-B.12)*

Question: Which wholesome courses of action are concomitant with one's volition (cetanā) ?

(43a-d) THAT IS, TWO, THREE, FOUR, SIX, SEVEN, NINE OR TEN WHOLESOME COURSES OF ACTIONS ARE CONCOMITANT WITH ONE'S VOLITION.

When the five wholesome senses [i.e., sight, sound, smell, taste and tangibility] occur in the realm of desire, [when a wholesome mind occurs based on] three sense organs [i.e., eye, ear and body] in the first meditative state [in the realm of form][133] and [when] 'the knowledge of destruction' (kṣaya-jñāna) and 'the knowledge of non-arising' (anutpāda-jñāna) [occur] in the realm of formlessness[134], two courses of wholesome [mind]-action are concomitant with one's volition: non-greed and non-anger.

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[133]In these two states, sentient beings are not yet able to preserve Prātimokṣa-saṃvara and Dhyāna-saṃvara. Therefore, right-view based on these two potentials does not occur.

[134]In the realm of formlessness, the saṃvara concomitant with one's mind does not exist. In these two states, right-view never occurs.

When wholesome mental cognition (mano-vijñāna) occurs[135], when an unstable mind (asamāhita-citta)[136] occurs in the realm of form or formlessness and when right-view based on uncontaminated knowledge [occurs] in the realm of formlessness, three matters [i.e., non-greed, non-anger and right-view] are concomitant with one's volition.

As for laymen (upāsaka) and novices (śrāmaṇera) who are faithfully following the Buddhist precepts, when an unwholesome or an indeterminate mind occurs, four [courses of wholesome action] are concomitant with [one's volition].[137] When the five senses are activated by one's wholesome mind, six [courses of wholesome action are concomitant with one's volition].[138] When wholesome mental cognition occurs, seven [courses of wholesome action are concomitant with one's volition].[139] Also, as for a monk (bhikṣu), when a wholesome or an indeterminate mind occurs

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[135]This indicates that a wholesome action which is not generated by Prātimokṣa-saṃvara occurs.

[136]AK, P. 207.7.

[137]Four indicates (1) non-killing; (2) non-theft; (3) non-sexual misconduct and (4) non-telling lies.

[138]Six indicates (1) non-killing; (2) non-theft; (3) non-sexual misconduct; (4) non-telling lies; (5) non-greed and (6) non-anger.

[139]Seven indicates (1) non-killing; (2) non-theft; (3) non-sexual misconduct; (4) non-telling lies; (5) non-greed; (6) non-anger and (7) right-view.

and he is in the state of being mindless, [seven courses of wholesome action are also concomitant with his volition].

As for a monk, when wholesome mental cognition [occurs in the realm of desire], a stable mind (samāhita-citta)[140] occurs in the realm of form and right-view occurs based on uncontaminated [knowledge acquired] through meditation (dhyāna), the ten courses of wholesome action are concomitant with one's voliton.

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[140] AK, p. 384.11.

10. Various Effects

Commentary (895B.12-C.14)*

Question: What type of effect does a course of action [produce] ?

(44a-d) EACH ONE [OF THE TEN COURSES OF ACTION BRINGS ABOUT] THREE [TYPES] OF EFFECTS: MATURATION EFFECT, DOWN-FLOW EFFECT AND DOMINANT EFFECT. THESE [THREE] ARE CALLED THE EFFECTS OF THE COURSES OF ACTION.

Each one [of the ten] courses of action [brings about] three [types of] effects: 'maturation effect' (vipāka-phala); 'down-flow effect' (nisyanda-phala) and 'dominant effect' (adhipati-phala)[141].

If one prepares [to carry out] a course of [unwholesome] action and [actually] carries it out. as a resul, he/she will be born in [the state of] hell (nāraka), [hungry ghost or animal]. This [result] is called 'maturation effect'.[142]

If one were to get out of [the state of] hell and enter the human [state (manusya) and there perform a certain unwholesome action, the action performed] would bring about a similar effect. For example, if one kills [another],

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[141]See AK, pp.90-97; see also Alfonso Verudu, Early Buddhist Philosophy, (Delhi: Motilal Banarsidass, 1985), pp.67-78.

[142]MVS (Taisho, 27, 588C).

his/her life-time in turn will be short; if one steals [something], he/she will [also] lose his/her own property; if one commits sexual misconduct, his wife will not be chaste; if one tells lies, [others] will speak ill of [him/her]; if one [tries with] malicious words [to drive two people apart], he/she will lose his/her own friends; if one speaks harsh words, he/she will be badly spoken of him/herself; if one talks senselessly, his/her speech will be inappropriate; if greed [occurs in one's mind, as a result], this greed will continue; if anger [occurs in one's mind, as a result], this anger will continue and if wrong-view [occurs in one's mind, as a result], this wrong-view will continue. These [results] are called 'down-flow effect'.[143]

The dominat effect for each one of the courses of action indicates thus: [if one performs unwholesome actions, as a result], he/she will become ugly losing his/her radiance; it will often frost or hail; [the atmosphere] will become dusty, polluted, bad-smelling and impure; one's residence will be [located in] a precipitous [area surrounded by] thorns; the harvest will be damaged by cold weather, producing very little and of poor [quality]; [the fruits may become] overripe and [become] untasty or the

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[143] MVS (Taisho, 27, 588C.7ff).

blossoms may not appear at all.[144]

Question: Why does such similar [type of] effect [occur] ?

Answer:

(45a-d) IF ONE INFLICTS SUFFERING ON OTHERS, HE/SHE WILL [IN RETURN] UNDERGO SUFFERING [DUE TO] THE COURSES OF UNWHOLESOME [ACTION]. IF ONE SEVERS THE LIFE [OF SOMEONE ELSE], HIS/HER LIFE, [AS A RESULT], WILL BE SHORT.
HE/SHE WILL LOSE HIS/HER RADIANCE BECAUSE HE/SHE DETRACTED FROM THE RADIANCE OF SOMEONE ELSE.

[The verse says,] "If one inflicts suffering on others, he/she will [in turn] undergo suffering [due to] the courses of unwholesome [action]." If one kills a person and inflicts suffering on that person, he/she will [in return] experience suffering [due to] the unwholesome courses [of action]. The [suffering inflicted on him/her] will be similar to [that which he/she inflicted on others, i.e., killing].

Question: What type of aggregate (skandha) does one kill ? Is it [only] the aggregate of [material] form (rūpa-skandha) or [all] the five types of aggregates ?

Answer: One may claim that it [only] the aggregate of [material] form because a form is struck (rūpyate) [by something else]. The other four [types of] aggregates are not impacted upon (pratighāta) [by

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[144] MVS (Taisho, 27, 588C.7ff).

something else].[145] One, [on the other hand,] may argue that it is [all] five [types] of aggregates. Although the other four [types of] aggregates are not impacted upon [by something else], these [four types of aggregates] are activated based on the aggregate of [material] form. [Therefore], when one kills the aggregate of [material] form, he/she also kills the other [four types of aggregates]. This is just like [when] one breaks a bottle [filled with milk], he/she will lose [not only the bottle but also] the milk.

Question: [If one tries to kill a person,] will he/she kill [that which is] indeterminate or [that which is of] the three types, [i.e., wholesome, unwholesome and indeterminate] ?

Answer: One may claim that [he/she would kill that which is] indeterminate, [saying, if one tries to kill a sentient being with a sword or stick, the body of the sentient being] will be wounded by the sword or stick. [The body i.e., a material form is] indeterminate. Therefore, the other two [types, i.e., wholesome and unwholesome] are irrelevant [here]. One, [on the other hand,] may argue that [he/she would kill that which is of the] three types. [The

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[145] See, AK, p.9.10ff; See also Bruce Hall, Vasubandhu on "Aggregate, Spheres and Components": Being Chapter One of the "Abhidharmakośa", (Unpublished Ph. D. thesis, Harvard University: 1983), p.76ff.

reason is] as the above-mentioned.[146]

Question: Which aggregate is killed ? Is it [the aggregate of] past, present or future ? If it were [the aggregate of] the past, the [aggregate] would already have been extinguished; if it were [the aggregate of] the future, the [aggregate] would not yet exist and if it were [the aggregate of] the present, the [aggregate] would have to occur at a certain moment.

Answer: One may claim that [it would be the aggregate of] future. Because, [though one] lives in the present time, he/she is [actually] striking (rūpyate) [the aggregate which] will come into existence in the future. One may argue that [it would be both] present and future. Because [if the aggregate of future] were being wounded by a sword or stick at the present, the aggregate [of future] will be extinguished and will not be succeeded [in the future].

[The verse says,] "If one severs the life [of someone else], his/her life, [as a result], will be short." One who kills someone terminates the life of that [person]. Therefore, he/she will [also in retribution] have a short life.

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[146]Although one's mind is activated based on one's body which is indeterminate, the mind is transformed: an indeterminate mind is transformed into an unwholesome mind; an unwholesome mind is transformed into a wholesome mind. Therefore, if one kills a sentient being, he/she will kill that which is of the three types.

[The verse also says,] "He/she will lose his/her radiance because he/she detracted from the radiance of someone else." One who kills a person detracts from the radiance of that person. Therefore, his/her own appearance will completely lose its radiance.

Each [of the ten] courses of action should be understood according to its effect. [Such acts as] theft and sexual misconduct do not cause him/herself pain, though, his/her [wholesome] intent will be destroyed. [If one intended to] drive two persons apart [with words, but] was unsuccessful, [the words would still be] considered malicious words. [If] one tried with words to trouble someone but he/she was not troubled [by the words], [the words would still be] considered harsh words.

VI. Various Divisions of Action

1. Action and The Time of Its Retribution

AH (814B.13-15)

(22a-d) [SOME] ACTIONS [INVOLVE] RETRIBUTION IN THE PRESENT TIME; [SOME] INVOLVE RETRIBUTION IN THE NEXT LIFE AND [SOME ACTIONS INVOLVE] RETRIBUTION AFTER [THE NEXT LIFE]. [WHEN THEIR RETRIBUTIONS], FOR THE OTHER [ACTIONS, WILL OCCUR] IS CONSIDERED UNCERTAIN.

That is, [some] actions bring about [their] effects in the present time, [but as for others, we] are uncertain as to when [their effects will occur].[147]

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[147]AHS (Taisho, 28, 842B.15-22) explains this in a more detailed way: for some actions it is certain when their retribution will be brought about: (1) an action which brings about its effect in the present time (dṛṣṭa-dharma-vedanīya- karma); (2) an action which will bring about its effect in the next life (upapadya-vedanīya-karma) and (3) an action which will bring about its effect after the next life (apara-paryāya-vedanīya-karma). The other actions, about which we are uncertain as to when their effects will be realized, are called 'uncertain action' (aniyata-vedanīya-karma).

Commentary (895C.14-896A.8)

I have already explained the courses of action. The various divisions [of action] will now be explained.

(46a-d) THAT IS, [SOME] ACTIONS [BRING ABOUT] THE EFFECT IN THE PRESENT TIME; [SOME] BRING ABOUT THE EFFECT IN THE NEXT LIFE AND IT IS ALSO TRUE THAT [SOME ACTIONS BRING ABOUT] THE EFFECT AFTER [THE NEXT LIFE]. IT SHOULD BE KNOWN THAT IT IS CERTAIN WHEN EACH ACTION'S EFFECT WILL OCCUR.

There are three [types of] action: (1) '[an action] bringing about [its effect] in the present' (drsta-dharma-vedanīya-karma); (2) '[an action] bringing about [its effect] in the next [life]' (upapadya-vedanīya-karma) and (3) '[an action] bringing about [its effect] after [the next life]' (apara-paryāya-vedanīya-karma).

(1) An action bringing about its effect in the present indicates that an action is performed in this life and [its effect] is [also] realized in this life. [This type of action] is called '[an action] bringing about [its effect] in the present'; (2) if [the effect of an action] is realized in one's second life, [this type of action] is called '[an action] bringing about [its effect] in the next [life]' and (3) if [the effect of an action] is realized after one's second life, [this type of action] is called '[an action] bringing about [its effect] after [the next life]'.

One may claim that there are four [types of] action: the three [types mentioned] above and [an action considered] uncertain [as to when its effect will occur] (aniyata-vedanīya-karma). As for the three [types of action mentioned] above, [the time when these actions bring about their effects] does not alter, [but as for] this uncertain [type of action, the time when the action brings about its effect] alters. 'Alter' indicates that [a practice such as] following the Buddhist precepts [faithfully] prevents [an unwholesome effect from occurring].

The Dārṣṭāntika [school][148] claims that for every action [even] the most evil actions, [i.e., the deadly sins] (ānantarya-karma),[149] [the time when each action brings about its effect] varies. They [continue to] explain [thus]: for example, if one [were to commit] one of the most evil actions and [the time when that action's effect were realized] were not to vary, then one would never be able to reach the highest point of the universe (bhavāgra)[150] [nor even to attain a sacred state]. Therefore, it should be

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[148] A school sub-divided from the Sautrāntika. See AK, p. 230.9ff.

[149] See translation part, pp.339-340.

[150] The highest stage in the realm of formlessness. It is the highest cosmic realm in which neither thinking nor non-thinking exists (naivasaṃjñānāsaṃjñāyatana). See AK, p.434.7ff.

known that when one reaches the highest point of the universe, [the time when] the evil action [brings about its effect] veries.

They [also] claim that [the effect of] an action bringing about its effect in the present is not necessarily realized in the present. If [the effect of an action] is realized [in the present, this action] will be nothing more than [the action] bringing about its effect in the present. They claim thus: [there are] eight [types of] action. [That is, among the actions which are supposed to] bring about [their effects] in the present, [some] necessarily [bring about their effects in the present, but some] do not necessarily [bring about their effects]. [The other two types of action] and an action [considered] uncertain [as to when its effect] will occur are likewise.[151]

In this way, they explain that [for an action,] even if the time when [its effect is brought about] is certain, [the effect] will not be necessarily realized. [This will be explained in detail] by employing the [following] four categories: as for an [action], (1) [if] the time when [its effect is brought about] is certain, but [its effect] is not be necessarily realized; (2) [if its effect] is necessarily maturated, but the time [of its realization] is not certain;

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[151]See AK, p. 230.9ff.

(3) the time when [its effect is brought about] is certain and [its effect] is necessarily realized, and (4) the time when [its effect is brought about] is neither certain nor [its effect] is necessarily realized.[152]

Question: Among the four [types of] action, which will be the cause for [defining] a specific type [of sentient being] ?

Answer: The three [types] excluding [an action] bringing about [its effect] in the present.[153]

In the realm of desire the four types of action are the causes [for defining a specific type of sentient being]. The realm of form and formlesseness are likewise.

In hells the four types [of action] are the causes [for defining a specific type of sentient being] with respect to unwholesome actions, but with respect to wholesome [actions], the three types [of action] excluding [an action] bringing about [its effect] in the present [are the causes for defining a specific type of sentient being].[154] In the other destinies, the four types [of action are the causes for defining a specific type of sentient being].

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[152]See AK, p. 230.9ff.

[153]For a sentient being, its specific type is already endowed in the present time. Therefore, an action in the present does not have an affect on the specific type.

[154]In hells no comfortable effect is brought about by a wholesome action in the present time.

For an ordinary person (pṛthag-jana) dwelling in the realm of desire, if his/her desire in the realm of form were not yet extinguished, the four types [of action would be the causes for defining a specific type of sentient being].

If his/her desire [in the realm of desire] were extinguished but he/she still desired [to reach] 'the heaven of Brahmā' (mahābrahma-deva)[155] [and so on in the realm of form] and [achieves] 'Arhatship of never backsliding' (aparihāṇa-dharma)[156], the three types [of action] excluding [an action] bringing about [its effect] in the next |life| [are the causes for defining a specific type of sentient

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155This heaven is the third one attained by the first meditative state in the realm of form: (1) 'the heaven of Brahmā's retainers' (brahmakāyikā); (2) 'the heaven of Brahmā's ministers' (brahmapurohitā) and (3) 'the heaven of Brahmā'. There are seventeen heavens in the realm of form. AK, p. 111.21ff. See also Chaudhuri, pp.126-128.

156There are six types of Arhats: (1) 'Arhatship of still backsliding' (parihāṇadharma); (2) 'Arhatship susceptible to put an end to his existence' (cetanā-dharma); (3) 'Arhatship susceptible to maintain from backsliding' (anurakṣaṇā-dharma); (4) 'Arhatship of neither bakslIding nor progress' (sthitākampya-dharma); (5) 'Arhatship progressing to the next right away' (prativedhanā-dharma) and (6)'Unshakable Arhatship' (akopya-dharma).

The 'Unshakable Arhatship' is further classified into two: (1) 'Arhatship of never backsliding' (aparihāṇa-dharma), that is, an arhat who by nature has a keen sense of achieving Nirvāṇa and (2) 'Unshakable Arhatship' achieved through practice (akopya-dharma). AK, pp.251-253. See also Chaudhuri, pp.183-184

being] in the realm of desire.[157]

In the heaven of Brahmā and so on, the three types [of action] excluding [an action] bringing about [its effect] in the present [are the causes for defining a specific type of sentient being].

If one achieves 'Arhatship of still backsliding' (parihāṇa-dharma) in the heaven of Brahmā and so on, [the three types] above-mentioned [are the causes for defining a specific type of sentient being].

As for wholesome actions in the realm of desire, the four types [of action are] the causes [for defining a specific type of sentient being]. In this way, for each ordinary person and sacred one, [his/her action] is explained according to the state [in which he/she] dwells.

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[157]This indicates that if one achieves 'Arhatship of never backsliding', he/she will not be born in the realm of desire again.

2. Three-fold Divisions of Action

AH (814B.15-C.1)

Question: As the World-honored One (the Buddha) has explained, there are three [types of] action: (1) [an action bringing about] a pleasant effect (sukha-vedanīya-karma); (2) [an action bringing about] a painful effect (duḥkha-vedanīya-karma) and (3) [an action bringing about] neither a pleasant nor a painful effect (aduḥkhâsukha-vedanīya-karma).[158] What are [these three types of action] ?

Answer:

(23a-d) WHOLESOME [ACTIONS] IN THE REALM OF DESIRE AND IN THE THREE [MEDITATIVE] STATES OF THE REALM OF FORM BRING ABOUT PLEASANT EFFECTS.
[THE TIME WHEN THE EFFECT] IS REALIZED CAN BE [EITHER] CERTAIN OR UNCERTAIN.

[The verse says,] "Wholesome [actions] in the realm of desire and in the three [meditative] states of the realm of form bring about pleasant effects." Wholesome actions in the realm of desire bring about pleasant effects. Also [wholesome actions] in the first, second and third meditative states of the realm of form bring about pleasant effects. It is explained that all these bring about pleasant effects.

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[158] MVS (Taisho, 27, 596A); AK, p. 228.3ff.

Question: Is it also [the time when the effect is realized] certain ?

Answer: [The verse says], "[The time when the effect] is realized can be [either] certain or uncertain." [For some actions, the time when their effects are realized] is certain; [for the other actions, the time when their effects are realized] is uncertain. All the wholesome actions in these four states, [i.e., the realm of desire and the first, second and third meditative states in the realm of form], bring about pleasant effects.

(24a-d) WHOLESOME [ACTIONS] IN HIGHER [STATES] BRING ABOUT [EFFECTS WHICH ARE] NEITHER PLEASANT NOR PAINFUL. [WHEN] A PAINFUL EFFECT IS REALIZED, THAT |ACTION| IS EXPLAINED AS AN UNWHOLESOME ACTION.

[The verse says], "Wholesome [actions] in higher [states] bring about [effects which are] neither pleasant nor painful." Wholesome actions in the fourth meditative state [of the realm of form] and in the realm of formlessness bring about effects which are neither pleasant nor painful. These effects are accompanied by neither pleasure nor pain. During [these meditative states], neither pleasure [nor pain] is experienced.[159]

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[159] AK, p.437.13ff. See also Paul Griffiths, Indian Buddhist Meditation-Theory..., pp.232-239.

[The verse also says], "When a painful effect is realized, that [action] is explained as an unwholesome action." Unwholesome actions bring about painful effects. These [effects] are always accompanied by painful feelings. As mentioned above, [the time when] the effect is realized can be either certain or uncertain.

Commentary (896A.8-B.10)

I have already explained [an action] bringing about [its effect] in the present and so on. Now, I will explain [an action] bringing about a pleasant [effect and so on].

(47a-d) WHOLESOME ACTIONS IN THE REALM OF DESIRE AND IN THE THREE [MEDITATIVE] STATES IN THE REALM OF FORM ARE CALLED '[ACTIONS BRINGING ABOUT] PLEASANT FEELINGS'.
[THE TIME WHEN THE EFFECT] IS REALIZED CAN BE [EITHER] CERTAIN OR UNCERTAIN.

[The verse says,] "Wholesome actions in the realm of desire and in the three [meditative] states in the realm of form are called [actions bringing about] pleasant feelings." Wholesome actions in the realm of desire bring about pleasant feelings (sukha-vedanīya) and material wealth (bhoga). [The first, second] and third meditative states in the realm of form bring about pleasant effects.

Question: What [type of] effect is realized in the intermediate meditation (dhyānântara) ?

Answer: One argues that [in the intermediate state, the same type of] pleasant effect [brought about] in the first meditation [will be realized].[160] But, this is false.

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[160]This discussion indicates thus: the first meditative state, when not endowed with initial thought (vitarka), is considered the intermediate meditation. This means that both the first meditative state and the intermediate meditation are achieved in the same stage (bhūmi). In the first

[The following statement found] in an Abhidharma work explains: "Is there any action [whose effect] is perceived [only through one's] mind, but not [one's] body ? Answer: Yes, there is. It is a wholesome action [performed] without initial thought (vitarka) [in the intermediate meditation]."[161]

Another statement [is thus]: "Actions in the intermediate meditation [bring about effects. But, these] effects do not evoke any [pleasant] feelings; [they] bring about [effects] only [in material] form or [as that which] is dissociated from the mind (citta-viprayukta-saṃskāra)."[162] [But, this is also false, for] wholesome actions in the four stages, [i.e., the realm of desire and the first, second and the third meditative states], bring about effects [which evoke] pleasant [feelings].

Question: Is the time when [the effect is realized] certain ?

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meditative state, pleasant effects which are brought about are perceived through one's eyes, ears, body and mind. Therefore, pleasant effects in the intermediate meditation are also perceived through one's eyes, ears, body and mind. See Kokuyaku issaikyo, bidonbu, vol 20, pp.166-167

161 Jñānaprasthāna, (Taisho, 26, 973A). This statement indicates thus: wholesome actions in the intermediate meditation bring about pleasant effects. But, in the intermediate meditation, these pleasant effects are perceived only through one's mind, not like those pleasant effects in the first meditation. See also Kokuyaku, pp.166-167.

162 MVS (Taisho, 27, 597A).

Answwer: [The verse says,] "The time when the effect is realized can be either certain or uncertain." Some are [considered] certain [as to when the effect is realized]; some are uncertain.

(48a-d) WHOLESOME [ACTIONS] IN HIGHER [STATES] BRING ABOUT [EFFECTS WHICH ARE] NEITHER PLEASANT NOR PAINFUL. [WHEN] A PAINFUL EFFECT IS REALIZED, THAT [ACTION] IS CONSIDERED AN UNWHOLESOME ACTION.

[The verse says,] "Wholesome actions in higher [states] bring about [effects which are] neither pleasant nor painful." Wholesome actions in the fourth meditative state and wholesome actions in the realm of formlessness are considered to bring about effects [which are] neither pleasant nor painful. These [wholesome actions] evoke feelings of neither pleasure nor pain (aduḥkhâsukha-vedanīya) nor [concern] material wealth.

Question: Why is the effect [which is] neither pleasant nor painful not realized in [the] lower states ?

Answer: One may explain [thus]: "[The effect which is neither pleasant nor painful is not realized in those lower states], because [the feeling] in [those] lower states is gross (audārika), but the feeling of neither pleasant nor pain is is subtle (sūkṣma); because [those] lower states are not yet completely peaceful, but the feeling of neither

pleasure nor pain is completely peaceful."[163]

When wholesome actions are performed in [those] lower states, everyone [expects these wholesome actions to evoke] pleasant feelings. Nobody expects them [to evoke] feelings which are neither pleasant nor painful. Also, no one would expect such actions [to bring about] painful effects. But, one [may try to] perform bad actions in order to seek pleasure. Even so, [if one performs bad actions, these bad actions will necessarily] bring about a painful effect, even though it may be unexpected [by the perpetrator].

[The verse says,] "When a painful effect is realized, that [action] is considered an unwholesome action." It is explained that an unwholesome action brings about a painful effect; [this] effect [evokes] a painful feeling.

Not only actions bring about effects. The four aggregates, [i.e., feeling, idea, disposition and cognition], or the five aggregates, [i.e., form, feeling, idea, disposition and cognition], also bring about [their] effects. However, the most [extreme case] is an action bringing about its effect. It should be known [again] that [the time when the effect is realized] can be either certain or uncertain.

Question: What types of feelings (vedanīyatā) are

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[163]MVS (Taisho, 27, 596C).

classified ?

Answer:

(49a-d) THAT IS, THE FEELING ITSELF, THE CORRESPONDING FEELING, THE FEELING OF EFFECTS, THE PRESENTLY ARISING FEELING AND THE FEELING OF SENSE-OBJECTS. THESE ARE CONSIDERED THE FIVE TYPES OF FEELING.

The five types of feeling are: (1) the feeling itself (svabhāva-vedanīyatā); (2) the corresponding feeling (samprayukta-vedanīyatā); (3) the feeling of effects (vipāka-vedanīyatā); (4) the presently arising feeling (sammukhī-bhāva-vedanīyatā) and (5) the feeling of sense-objects (ālambana-vedanīyatā).[164]

'The feeling itself' indicates feeling (vedanā). 'The corresponding feeling' indicates dharmas corresponding to [and evoking] feeling, [i.e., tangibility (sparśa)]. 'The feeling of effects' indicates pleasant feeling and so on, [which are brought about by] actions. 'The presently arising feeling' indicates the feeling [occurring] at the present [moment]. The Mahānidāna-sutta explains thus: "When a pleasant feeling is arising at the present moment, the other two feelings, [i.e., painful feeling and neither pleasant nor painful feeling], are extinguished."[165] 'The

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164SeeAK, p. 229,8-18.

165Madhyamāgama (Taisho, 1, 580A).

feeling of sense-objects' is explained [thus]: "[Material form] is perceived through the eyes and then a response [toward the material form occurs]. [That is, the material form] is the object [of feeling]."[166]

It should be known that among these five types of feeling, we have explained only the feeling of effects, not the others.

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[166] Samyuktāgama (Taisho, 1, 90C).

3. The Four-fold Division of Action

AH (814C.1-18)

Question: The World-Honored One has explained four [types of] actions: (1) black [action bringing about] black effect (krsna-krsna-vipāka-karma); (2) white [action bringing about] white effect (śukla-śukla-vipāka-karma); (3) [either] black [or] white [action bringing about either] black [or] white effect (krsna-śukla-krsna-śukla-vipāka-karma) and (4) neither black nor white [action bringing about] no effect (akrsnâśuklâvipāka-karma).[167] What are they ?

Answer:

(25a-d) WHOLESOME ACTIONS IN THE REALM OF FORM ARE WHITE [ACTION BRINGING ABOUT] WHITE EFFECT. [EITHER] BLACK [OR] WHITE [ACTIONS] ARE IN THE REALM OF DESIRE. [BLACK ACTION BRINGING ABOUT] BLACK EFFECT IS CONSIDERED AN IMPURE [ACTION].

[The verse says,] "Wholesome actions in the realm of form are white [action bringing about] white effect." Wholesome action in the realm of form bring about 'white' effects because [these actions] are always pure and are free from unwholesome [thought]. [So,] these [actions] always bring

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[167] AN, II, 230; DN, III, 230; Madhyamāgama (Taisho, 1, 600A); MVS (Taisho, 27, 589C).

about extremely wholesome effects. In this way, [these actions] are called 'white [action bringing about] white effect.'

[The verse says,] "Black-white [actions] are in the realm of desire." Wholesome actions in the realm of desire [are considered] [either] black [or] white [action bringing about either] black [or] white effect. Why ? As [the nature of] these [actions] is weak, [these actions] are [easily] affected by [that which is] unwholesome. Therefore, these [actions] are called '[either] black [or] white [actions].' These [actions also] bring about mixed effects, i.e., [either] a pleasant [effect or] an unpleasant [one]. [These effects are], therefore, called '[either] black [or] white effects.'

[The verse says,] "[Black action bringing about] black effect is considered an impure [action]." This 'black' [action] indicates impure, [in other words], unwholesome [action]. [This black action] produces bad [effect and] is vile. In this way, the effect is called 'black effect'.

(26a-d) IF ONE'S VOLITION CAN COMPLETELY ERADICATE THESE [THREE TYPES OF ACTIONS] AND [THESE ACTIONS] DO NOT REMAIN, HE/SHE WILL BE IN THE PATH OF IMMEDIATE SUCCESSION. [HIS/HER ACTIONS IN THAT STATE] ARE CONSIDERED THE FOURTH ACTION.

The path in which one is able to eradicate these three

[types of] action is [called] 'the path of immediate succession' (ānantaryamārga).[168] If one maintains his/her volitionin [at that state], his/her volition will be the fourth action, [i.e., neither black nor white action bringing about neither black nor white effect].

Among [various states] in the path of cultivation (bhāvanāmārga), four [types of] volition[169] eradicate the second action, [i.e., white action bringing about white effect].

The thirteen [types of volition are included] in the [following] two paths: four [types of volition] in the path of vision (darśanamārga) and nine [types of volition] in the path of cultivation.[170] These [types of] volition are uncontaminated. [They] neither grow [that which is] unwholesome, i.e., neither black, nor [bring about] pleasant [effects], i.e., nor white, because [these types of voltion] are no [longer] relevant to the infinite [transmigration (saṃsāra)].

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[168]See AK, p.327.

[169]ibid.

[170]ibid.

Commentary (896B.10-C.9)

Question: The World-Honored One has explained four [types of] action, i.e., 'black [action bringing about] black effect' and so on. Why are they established ?

Answer:

(50a-d) WHOLESOME ACTIONS IN THE REALM OF FORM ARE WHITE [ACTION BRINGING ABOUT] WHITE EFFECT. [EITHER] BLACK [OR] WHITE [ACTIONS] ARE IN THE REALM OF DESIRE. [IF] BOTH [AN ACTION AND ITS EFFECT] ARE BLACK, [THIS ACTION] IS CONSIDERED AN IMPURE [ACTION].

[The verse says,] "Wholesome actions in the realm of form are white [action bringing about] white effect." Wholesome actions in the realm of form are always [carried out] without [a bad mental state such as] anger. [That is, these actions are] free from 'black' [or unwholesome].

Question: Actions in the realm of formlessness are more [wholesome] than those in the realm of form. Why are [these actions] not explained ?

Answer: [Actions] in the realm of form [bring about] two [types of effects]: [the effects realized in] the state of the embryo (upapatti-bhava) and [the effects realized in] the interval between one's death and his/her next life (antarā-bhava).[171] In the realm of formlessness, however,

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[171] See translation part, p.117.

[the effects are] only [realized in] the state of the embryo. Likewise, [in the realm of form], the effects are realized [through that which possesses] form, and, [therefore], is visible and is effected when it is acted upon by something else; [the effects in the realm of formlessness are, however, realized through that which does] not [possess] form, and, [therefore,] is neither visible nor effected when it is acted upon by something else. Also in the [realm of form, various] effects are realized [through] three [types of] action, [i.e., body, speech and mind-action], the five aggregates and the ten wholesome courses of action. [But, in the realm of formlessness, the effects are realized only through mind-action, i.e., the three courses of mind-action. For that reason, actions in the realm of formlessness are not explained here].[172]

[The verse says,] "Black-white [actions] are in the realm of desire." [Actions] in the realm of desire are mixed, [both] wholesome and unwholesome actions. Therefore, [these actions] are considered [either] black [or] white [action]. Also, two types of actions, [i.e., wholesome and unwholesome actions], are performed and two types of effects [are brought about]. Therefore, [these actions in the realm of desire] are explained thus: ['either black or

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[172]MVS (Taisho, 27, 590C).

white action bringing about either black or white effect.'] That which is not 'black' [or unwholesome] indicates that which is 'white' [or wholesome] because its mark differs from black.

[The verse says,] "[If] both [an action and its effect] are black, [this action] is considered an impure [action]." Black indicates unwholesome action; it brings about a black effect. [This type of action] is caused by [that which is] contaminated. As [this action] is contaminated, [it is] called 'black [action]'. Also, as [its effect] is vile or bad, [it is] called 'black effect'. [If] a vile [effect were caused by that which is] not contaminated, [the effect] would not be [called] 'contaminated-black'.

(51a-d) IF ONE'S VOLITION CAN COMPLETELY ERADICATE THESE [THREE TYPES OF ACTIONS] AND [THESE ACTIONS] DO NOT REMAIN, HE/SHE WILL BE IN THE PATH OF IMMEDIATE SUCCESSION. [HIS/HER ACTIONS IN THAT STATE] ARE CONSIDERED THE FOURTH ACTION.

When [one's] volition is accompanied by the path in which one is able to eradicate these three [types of] action, the [volition] is considered the forth action [i.e., neither black nor white action bringing about neither black nor white effect]. This [type of] action is neither contaminated, i.e., neither black, nor [brings about] pleasant [effect], i.e., nor white. [This type of action] is

no [longer] relevant to the world [of transmigration], nor do effects [occur].

Question: Which type of volition eradicates [these three types of] action ?

(52a-d) IT IS EXPLAINED THAT TWELVE [TYPES OF] VOLITION ERADICATE [BLACK ACTION BRINGING ABOUT] BLACK EFFECT.
FOUR [TYPES OF] VOLITION ERADICATE WHITE [ACTION BRINGING ABOUT WHITE EFFECT.] ONE [SPECIFIC TYPE OF] VOLITION ERADICATES TWO [TYPES OF ACTIONS].

[The verse says,] "It is explained that twelve [types of] volition eradicate [black action bringing about] black effect." Black action [bringing about black effect] is eradicated by twelve [types of] volition: [one's] volition accompanied by 'the patience which issues from the knowledge of the Four Noble Truths' (catasrṣu dharma-jñāna-kṣāntiṣu) in the path of vision and [one's] volition accompanied by the eight [types of] 'uninterrupted path' (ānantaryamarga) in the path of cultivation, which are free from desire in the realm of desire.[173]

[The verse says,] "Four [types of] volition eradicate white [action bringing about white effect]." Four [types of] volition eradicate white action [bringing about white effect]: [one's] volition accompanied by the ninth,

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[173] MVS (Taisho, 27, 591B.29ff); AK, p. 236.1ff.

uninterrupted path in the first through the fourth meditation, [which are] free from desire [in the realm of desire]. Wholesome and uncontaminated dharma is eradicated by the final, [i.e., ninth], uninterrupted path.[174]

[The verse says,] "One [specific type of] volition eradicates two [types of actions]." [One's] volition accompanied by the ninth uninterrupted path, which is free from desire in the realm of desire, eradicates both black action [bringing about black effect] and [either] black [or] white action [bringing about either black or white effect].[175]

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[174]MVS (Taisho, 27, 591B.29ff); AK, p. 236.1ff.

[175]ibid.

4. The Three False Actions

AH (814C.14-24)

Question: The World-Honored One explained that [one's] body, speech and mind-[actions possess the nature of] crookedness (kauṭilya), dirtiness (doṣa) and impurity (kaṣāya).[176] What are these [three natures] ?

Answer:

(27a-d) CROOKEDNESS ARISES FROM GUILE, DIRTINESS ARISES FROM ANGER AND [THAT WHICH] ARISES FROM GREED IS IMPURITY. THIS IS EXPLAINED BY THE WORLD-HONORED ONE.

[The verse says,] "Crookedness arises from guile." An action which arises from [a mental state of] guile (śāṭhya) [possesses the nature of] crookedness because [the action] is one of deceit.

"Dirtiness arises from anger" indicates that an action which arises from [a mental state of] anger [possesses the nature of] dirtiness because [the action] always causes strife.

[The verse says,] "...[that which] arises from greed is impurity. This is explained by the World-Honored One." An action which arises from [a mental state of] greed [possesses the nature of] impurity because [the action] is

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[176]See MVS (Taisho 27, 608C); AK, p. 234.19ff.

always contaminated by [the passion of greed].

Commentary (896C.9-20)

Question: The World-Honored One explained [the nature of] crookedness (kauṭilya), dirtiness (doṣa) and impurity (kaṣāya) [of one's actions]. What are these [three natures]?

Answer:

(53a-d) CROOKEDNESS ARISES FROM GUILE, DIRTINESS ARISES FROM ANGER AND [THAT WHICH] ARISES FROM GREED IS IMPURITY. THIS IS EXPLAINED BY THE WORLD-HONORED ONE.

[The verse says,] "Crookedness arises from guile." [The mental state of] guile (śāṭhya) is considered [to be] crooked. 'Crookedness' indicates an action which arises from dharmas [which possess] the nature of crookedness. This [action] is, [therefore], the effect of crookedness. [The mental state of] guile is [also] called crookedness because [it arises from] a perverse [thought], just like an unstaight stick. [In this way,] it is difficult for one [whose path] is obstructed by guile to free oneself from [the cyclic world of] birth and death and to enter Nirvāṇa.

[The verse says,] "Dirtiness arises from anger." There are two types of dirtiness: (1) dirtiness of one's own body and (2) dirtiness of other's bodies. [The mental state of] anger is considered to be dirty. Dirtiness, [therefore,] indicates an action which arises from dharmas [which

possess] the nature of dirtiness. This [action] is, [therefore], the effect of dirtiness. It indicates that an action which arises from [hte mental state of] anger [possesses the nature of] dirtiness because [the action] always causes strife.

[The verse says,] "...[that which] arises from greed is impurity. It is explained by the World-Honored One." [The mental state of] greed is considered to be impure because it [possesses] the nature of contamination [by passion]. [Therefore,] an action which arises from [the mental state of] greed is called impurity. [In this way,] it is explained [that the action is] the effect of [the mental state of greed]; the effect, [i.e., impure action], is similar to its cause, [i.e., the mental state of greed], [possesses the nature of] impurity because [the action] is always contaminated by [the passion of greed].

## 5. Mind and Mental States Causing Actions

Commentary (896C.20-897A.17)*

Question: What types [of mind or mental states] cause (samutthāna) [actions] ?

Answer:

(54a-d) THERE ARE TWO TYPES OF [MIND OR MENTAL STATES WHICH] CAUSE [ACTIONS]: [ONE'S MIND OR MENTAL STATES WHICH] CAUSE [ACTIONS] AND [ONE'S MIND OR MENTAL STATES WHICH] OCCUR [WITH ACTIONS] MOMENTARILY.
[ACTIONS SIMULTANEOUSLY] OCCUR [WITH] THE FORMER [CAUSE]. [THE LATTER] FOLLOWS [THE FORMER ONE].

[The verse says,] "There are two types of [mind or mental states which] cause [actions]: [one's mind or mental states which] cause [actions] (hetu-samutthāna) and [one's mind or mental states which] occur [with actions] momentarily (kṣaṇa-samutthāna)." There are two types of [mind or mental states which] cause [actions]. [One's mind or mental states which] cause [actions] indicates [the state in which] he/she is about to carry out an action. [One's mind or mental states which] occur [with actions] momentarily indicates that he/she carries out an action [after he/she] intends [to do so].[177]

Question: Among the two [types of mind or mental states

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[177] A more detailed discussion is found in AK, p. 203.5ff.

which] cause [actions], which one generates (pravartaka) [actions] ? Which one follows (anuvartaka) [actions] ?

Answer: The former [type of mind or mental states, i.e., one's mind or mental states which] cause [actions] indicates [that which] generates [actions]. The latter [type of mind or mental states, i.e., one's mind or mental states] occur [with actions] momentarily| indicates [that which] follows [actions].

Question: Among the five senses and cognition, which one [is included in that which] generates [actions] ? Which one [is included in "that which] follows [actions] ?

Answer:

(55a-d) WHEN ONE [IS TRAINED] IN THE PATH OF CULTIVATION, [HIS/HER] COGNITION IS [INCLUDED IN] BOTH TYPES. THE FIVE SENSES ARE [INCLUDED IN] ONE TYPE. IT IS EXPLAINED THAT THE OTHER, THAT IS, UNCONTAMINATED [MIND IS INCLUDED IN ONE TYPE].

[The verse says,] "When one [is trained] in the path of cultivation, [his/her] cognition is [included in] both types." One's cognition (mano-vijñāna) trained in the path of cultivation is [included in] both [that which] generates [actions] and [that which] follows [actions]. His/her [mind in that state] can generate actions.[178] These [actions] are wholesome, unwholesome or indeterminate. When one's

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[178]MVS (Taisho, 27, 610A.10ff); AK, p. 203.13ff.

wholesome [mind] generates [an action], a wholesome [action] follows. Unwholesome and indeterminate [actions] are likewise.

Indeterminate [actions] indicate daily routines, artistic skill [and so on]. When one's mind generates daily routines, [daily routines] follow. [One may think that after one's mind generates daily routines, that mind] disappears and either a wholesome or a defiled mind [will then] occur. But, that is untrue, for [one's mind] arises momentarily. This is just like a wheel of fire. Artistic skill is likewise.[179]

As mentioned before, if [one's] mind is the retribution [for past actions], it will not generate any body and speech-actions.[180]

[The verse says,] "The five senses are [included in] one type." The five senses are not considered [to be] [that which] generates [actions] but [to be that which] follows [actions] because [senses only] perceive what is performed without possessing [their own] thoughts.[181]

[The verse says,] "It is explained that the other, that is the uncontaminated [mind is included in one type]." The

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[179] MVS (Taisho, 27, 610B.1ff).

[180] See translation part, p.131.

[181] MVS (Taisho,27, 610A.7ff); AK, p. 204.8ff.

other indicates one's mind trained in the path of vision. It is [included in that which] generates [actions] because it can cause [actions]. [Therefore,] it is not [that which] follows [actions]. As one's mind trained in the path of vision is subtle and introverted, it does not follow body and speech-actions.[182]

[One may ask thus:] "If one's mind trained in the path of vision generates body and speech-actions, which are these actions considered, [those which occur] based on the path of vision, based on the path of cultivation or based on both paths ?"

[Answer: To say that these actions occur] based on the path of vision is false. No [material] form exists in the path of vision. [Therefore, body and speech-actions which possess material form do not exist in the path of vision. Also, material form concerns both] right-view and wrong-view. [But, one trained in the path of vision possesses only right-view. Therefore, this statement] is false.[183]

[The statement that these actions occur] based on the path of cultivation is false. Never does one's mind trained in the path of vision arise from a dharma in the path of cultivation. [For that reason, the statement that these

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[182] MVS (Taisho, 27, 610C.3ff); AK, p. 203.20ff.

[183] MVS (Taisho,27, 610C.14ff); AK, p. 203.23ff.

actions occur] based on both paths is also false. A sūtra explains thus: "Body and speech-actions [performed by one who possesses] wrong-view [arise from] this [wrong]-view."[184] This [wrong-view] is also considered to be [that which] causes [actions].

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[184] Samyuktāgama (Taisho, 2, 204A).

6. The Three Pure Actions

AH (814C.24-815A.3)

Question: The World-Honored One explained three [types of] pure (*śauca*) action of body, speech and mind.[185] What are they ?

Answer:

(28a-d) PURE INDICATES ALL WHOLESOME CONDUCT. SAGEHOOD INDICATES BODY AND SPEECH-[ACTIONS OF ARHATS]. SAGEHOOD OF MIND-[ACTIONS OF] ARHATS IS [NOTHING MORE THAN] THE MIND OF AN ARHAT [HIMSELF].

[The verse says,] "Pure indicates all wholesome conduct." All wholesome conduct is pure because [it is] free from passions which are impure.

Question: What is sagehood (*mauneya*) ?

Answer: [The verse says,] "Sagehood indicates body and speech-[actions of Arhats]." Wholesome body and speech-conduct which arises from the mind of an Arhat is considered sagehood, for [Arhats] have completely removed all [kinds of] obstructs [for attaining *Nirvāṇa*].

[The verse says,] "Sagehood of mind-[actions of] Arhats is [nothing more than] the mind of an Arhat [himself]." Sagehood of mind-[actions of] Arhats indicates the mind of an Arhat [himself] because the mind of an Arhat has already

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[185]For example, *Madhyamāgama* (Taisho, 1, 449C).

attained the characteristics of a '<u>Muni</u>', [i.e., 'sage'].

Commentary (897A.17-B.3)

Question: What are the [three types of] pure |action|?[186]

Answer:

(56a-d) PURE INDICATES ALL WHOLESOME CONDUCT. BODY AND SPEECH-[ACTIONS OF] ARHATS INDICATE SAGEHOOD. SAGEHOOD OF MIND-[ACTIONS OF] ARHATS IS |NOTHING MORE THAN] THE MIND OF AN ARHAT [HIMSELF].

[The verse says,] "Pure indicates all wholesome conduct." All wholesome conduct is considered to be pure. For example, wholesome body-conduct is called 'pure (śauca) body-[conduct]'. The others, [i.e., speech and mind-conduct], are likewise.

Question: [These actions of unenlightened beings are still categorized in] contaminated (sāsrava) dharmas which are defiled [by passions]. Why are these [actions] considered to be pure ?

Answer: [The nature of wholesome conduct] differs from [that of] passions. [Also, this wholesome conduct will in turn] bring about the ultimately pure [dharmas, i.e., uncontaminated (anāsrava) dharmas].

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186 The same discussion is found in MVS (Taisho, 27, 611A.8ff); AK, p. 237.1ff.

Question: What is sagehood (mauneya) ?

Answer: [The verse says,] "Body and speech-[actions of] Arhats indicate sagehood." Wholesome body and speech actions performed by Arhats are considered to be sagehood. [The verse also says,] "Sagehood of mind-[actions of] Arhats is [nothing more than] the mind of an Arhat [himself]." The mind of an Arhat [himself] is considered to be sagehood of mind-[actions] because [the mind of an Arhat has already attained] the characteristics of a 'Muni', [i.e., 'sage'].

Question: Why does sagehood concern only the aggregates of form (i.e., body and spech-actions) and cognition (i.e., mind-action) ?

Answer: [From the pwespective of the matter of] subtlty (sūkṣma), sagehood is ultimately considered the mind (i.e., the aggregate of cognition) [of a sage. However, from the perspective of the matter of] grossness (audārika), [sagehood] is recognized through the body and speech-actions (i.e., the aggregate of form) [of a sage].[187] Therefore, [the sage, i.e.,] an Arhat [himself] is considered to be sagehood, not others, because he has destroyed the heat of passions and [completely] stops [passions from arising], increases [pure dharmas], is free from the constraints of thoughts and verbal expressions, [and so remains completely

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[187]As for subtlty and grossness, see traanlation part, p.140.

silent].

Question: What is the difference between wholesome conduct (sucarita), purity (śauceya) and sagehood (mauneya) ?

Answer: Wholesome actions indicate wholesome conduct; [actions] purified [by uncontaminated dharmas] indicate purity and [the mind of] a Muni indicates sagehood. Also, [actions bringing about] pleasant effects indicate wholesome conduct; [actions which] are free from passions indicate purity and [the mind which] is free from wrong-view indicates sagehood.

VII. Action and Its Effect

1. Five Effects

Commentary (897B.3-20)*

I have already explained [various] actions. [Their] effects will now be explained.

(57a-d) [IF AN EFFECT] IS SIMILAR TO [ITS CAUSE, THE EFFECT] IS CONSIDERED DOWN-FLOW EFFECT. MATURATION [EFFECT] IS NOT SIMILAR TO [ITS CAUSE]. AN EFFECT [WHICH ARISES FROM] EITHER [ONE'S] PURE OR IMPURE [MIND] IS CONSIDERED MATURATION [EFFECT].

'Down-flow effect' (niṣyanda-phala) indicates that a wholesome [action] arises from a wholesome [mind]. It should be known that this type [of cause] is considered 'homogeneous cause' (sabhāga-hetu).[188]

'Maturation effect' (vipāka-phala) indicates an effect [which arises from] either [one's] pure or impure

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[188]This section deals with so-called 'five types of effects': (1) dominant effect (adhipati-phala); (2) effort effect (puruṣakāra-phala); (3) down-flow effect (niṣyanda-phala); (4) maturation effect (vipāka-phala) and (5) emancipated effect (visaṃyoga-phala). These five types of effects are dealt with in the second chapter of the MAS (Taisho, 28, 883A.1-886C.7), in relation to 'six types of causes (hetu)' and 'four types of necessary preconditions (pratyaya)'. An analytical interpretation on this well-known causation theory of the Sarvāstivāda is found in Alfonso Verdu, pp.67-78; David J. Kalupahana, Causality: The Central Philosophy of Buddhism, (Honolulu: The University Press of Hawaii, 1975), pp.54-66.

[mind]. It has been already explained.[189]

If an effect is similar to maturation cause (vipāka-hetu), [this effect] is considered down-flow effect. [An effect which] is dissimilar to [its cause indicates that] [either] a wholesome or an unwholesome [action] causes an indeterminate effect.

(58a-d) SO-CALLED 'EMANCIPATED EFFECT' IS CONSIDERED [AN EFFECT WHICH IS REALIZED BY ONE WHO] IS FREE FROM DESIRE AND [ATTAINS] RIGHT-VIEW.
AN EFFECT WHICH IS REALIZED THROUGH THE EFFORT [OF HUMAN ACTION] IS CONSIDERED EFFORT EFFECT.

[The verse says,] "So-called emancipated effect (visamyoga-phala) is considered [an effect which is realized by one who is] free from desire and [attains] right-view." 'Emancipated effect' indicates [any dharma which is realized when one completely] eradicates [contaminated dharmas, i.e., Nirvāṇa].

[The verse says,] "An effect which is realized through the effort [of human action] is considered effort effect (puruṣakāra-phala)." When an effect is realized through the effort (kāra) [of human action] and [contaminated dharmas are completely] eradicated [by the effort], this [effect] is considered effort effect.

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[189]MAS II (Taisho, 28, 885B.1-2).

(59a-d) VARIOUS DHARMAS [POSSESS] VARIOUS MARKS, [BUT] THE EFFECT [OF A DHARMA POSSESSES] ITS OWN MARK. THIS [EFFECT] IS CONSIDERED DOMINANT EFFECT. DHARMAS WHICH HAVE PREVIOUSLY ARISEN ARE EXCLUDED.

When various dharmas which possess various marks [bring about] an effect, whether a similar or a dissimilar [effect to its cause], this [effect] is called 'dominant effect' (adhipati-phala). That is, [for this effect, everything else is its cause, i.e.,] efficient cause (kārana-hetu).[190]

"Dharmas which have previously arisen are excluded" indicates that [dharmas which have] previously arisen are excluded [from this dominant effect because a dharma which has already arisen] cannot be the effect [of a dharma which] will arise in the future.

Question: What is the difference between dominant effect and effort effect ?

Answer: Effort effect indicates that an action is performed; dominant effect indicates that the result [of the action] is received [by the performer]. That is, if one plants seeds, [he/she will] bring about a dual effect: [the growth of seeds, i.e., effort effect and the reaping of the harvest, i.e., dominant effect]. The result [of planting seeds, that which] is received [by the performer], is [the

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[190]See, Kalupahana, pp.60-66; Verdu, pp.72-73.

reaping of the harvest], i.e., dominant effect.[191]

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[191] MVS (Taisho, 27, 630B).

2. Various Effects of Actions

AH (815A.3-12)

I have already explained various terms [applied to] actions. [Various] effects [of actions] will now be explained.

(29a-d) BOTH WHOLESOME AND UNWHOLESOME ACTIONS BRING ABOUT TWO [TYPES OF] EFFECTS.
SOME OF THE WHOLESOME ACTIONS BRING ABOUT THREE [TYPES OF] EFFECTS. THE REST [OF THE ACTIONS] ARE CONSIDERED [TO BRING ABOUT] ONE [TYPE OF] EFFECT.

[The verse says,] "Both wholesome and unwholesome actions bring about two [types of] effects." Wholesome actions bring about two [types of] effects: down-flow effect (niṣyanda-phala) and maturation effect (vipāka-phala). Uncontaminated (anāsrava) actions also bring about two [types of] effects: down-flow effect and emancipated effect (visaṃyoga-phala). Unwholesome actions also bring about two [types of] effects: down-flow effect and maturation effect.

[The verse says], "Some of the wholesome actions bring about three [types of] effects." When wholesome actions which are [still] contaminated (sāsrava) but are able to eradicate various passions, these [wholesome actions bring about] three [types of] effects: down-flow effect, maturation effect and emancipated effect.

[The verse says], "The rest of the actions are

considered [to bring about] one [type of] effect." 'The rest of actions' indicates indeterminate actions. [These actions bring about] one [type of] effect: down-flow effect. No other [types of effects are realized by these actions].[192]

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[192] AHS (Taisho, 28, 843A.25-B.9). See also Hajime Sakurabe, Kusharon no kenkyū, p.115. The following chart represents the relationship between various actions and their effects:

| | | | |
|---|---|---|---|
| Contaminated | Without passions | | (1); (2) and (3) |
| | With passions | Wholesome | (1) and (2) |
| | | Unwholesome | (1) and (2) |
| | | Indeterminate | (2) |
| Uncontaminated | Without passions | | (2) and (3) |
| | With passions | | (2) |

* (1) indicates maturation effect; (2) down-flow effect and (3) emancipated effect.

Commentary (897B.20-898A.25)

I have already explained the general [principle of the five types of] effects. Now, I will explain that these effects [are realized through various] actions.

(60a-d) CONTAMINATED ACTIONS [PERFORMED BY ONE WHO IS IN] THE PATH OF IMMEDIATE SUCCESSION BRING ABOUT FIVE [TYPES OF] EFFECTS.
UNCONTAMINATED ACTIONS [PERFORMED BY ONE WHO IS IN] THE PATH OF IMMEDIATE SUCCESSION BRING ABOUT FOUR [TYPES OF] EFFECTS.

[The verse says], "Contaminated actions [performed by one who is in] the path of immediate succession (ānantarya-mārga)[193] bring about five [types of] effects." If an ordinary [person remains] in the path of immediate succession, his/her actions will bring about five [types of] effects: (1) an effect which is similar [to its cause] will be realized, i.e., down-flow effect; (2) the result of his/her action [in that state indicates] maturation effect; (3) [when certain] passions are abandoned [in]the [path of immediate succession], the [result is called] emancipated effect; (4) [an effect] realized through his/her [effort]

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[193]This is a state in which the possession of passions is abandoned and is immediatly succeeded by the path of liberation (vimuktimārga). AK, p. 381.19ff. See also Paul Griffith, Indian Buddhist Meditation-Theory... pp.212-230.

and [the act of] abandoning [certain passions in the path of immediate succession indicate] effort effect, and (5) all [existing] dharmas except for him/herself indicate dominant effect.

[The verse says], "Uncontaminated actions [performed by one who is in] the path of immediate succession bring about four [types of] effects." Uncontaminated actions [performed by a sacred one who is in] the path of immediate succession bring about four [types of] effects: [the five types of above-mentioned effects] excluding maturation effect. The other effects are considered as the above-mentioned.

(61a-d) UNWHOLESOME ACTIONS BRING ABOUT FOUR [TYPES OF] EFFECTS. THE REST, I.E., WHOLESOME ACTIONS [WHICH ARE STILL] CONTAMINATED ARE LIKEWISE.
THE REST OF THE UNCONTAMINATED [ACTIONS] BRING ABOUT THREE [TYPES OF] EFFECTS. INDETERMINATE ACTIONS ARE LIKEWISE.

[The verse says], "Unwholesome actions bring about four [types of] effects. The rest, i.e., wholesome actions [which are still] contaminated are likewise." Unwholesome actions [bring about] four [types of] effects.[194]

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[194]The four types effects are: (1) maturation effect; (2) down-flow effect; (3) dominant effect and (4) effort effect. Emancipated effect is never realized by unwholesome actions.

"The rest of various wholesome actions [which are still] contaminated", except for [wholesome actions performed by one who is in] the path of immediate succession, indicates [thus]: [wholesome actions performed by one who is in the state of] the path of application (prayogamārga), the path of liberation (vimuktimārga) and the path of attainment (viśeṣamarga)[195] as well as [wholesome actions which have arisen from] the wisdom of listening (śuta-maya) and so on. These actions also bring about four [types of] effect; [the five types of above-mentioned effects] excluding emancipated effect.

[The verse says], "The rest of the uncontaminated [actions] bring about three [types of] effects. Indeterminate actions are likewise." The rest of various uncontaminated actions as well as indeterminate actions, except for uncontaminated actions [performed by one who is in] the path of immediate succession, bring about three [types of] effects; [the five types of above-mentioned effects] excluding maturation effect and emancipated effect.

(62a-d) [SOME ACTIONS BRING ABOUT EITHER] FOUR [TYPES], TWO [TYPES] OR THREE [TYPES OF] EFFECTS. [THE OTHER ACTIONS] ALSO [BRING ABOUT EITHER] THREE [TYPES], FOUR [TYPES] OR TWO [TYPES OF] EFFECTS.
PURE [ACTIONS AND SO ON BRING ABOUT EITHER] THREE [TYPES] OR TWO [TYPES OF] EFFECTS. THESE ARE CONSIDERED THE EFFECTS OF [VARIOUS] ACTIONS.

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[195] AK, p.381.19ff. See also Griffiths, pp.212-230.

If a wholesome action brings about a wholesome dharma, [this effect would be considered one of] the [following] four [types of] effects: [the five types of above-mentioned effects] excluding maturation effect. [If a wholesome [action brings about] an unwholesome [dharma, this effect would be considered one of] the [following] two [types of] effects: effort effect or dominant effect. [If a wholesome action brings about] an indeterminate [dharma, this effect would be considered one of] the [following] three [types of] effects: [the five types of above-mentioned effects] excluding down-flow effect and emancipated effect.

If an unwholesome action brings about an unwholesome dharma, [this effect would be considered one of] the [following] three [types of] effects: [the five types of above-mentioned effects] excluding maturation effect and emancipated effect. [If an unwholesome action brings about] an indeterminate dharma, [this effect would be considered one of] the [following] four [types of] effects: [the five types of above-mentioned effects] excluding emancipated effect. [If an wholesome action], acting as a homogeneous cause (sabhāga-hetu) or an all-pervading cause" (sarvatraga-hetu), [brings about] an indeterminate dharma [concomitant with] 'the wrong view that there exists an individual person' (satkāya-dṛṣṭi) or 'the wrong view which grasps extremes' (antagrāha-dṛṣṭi) in the realm of desire, [this

effect] would be considered down-flow effect, [because the effect is a contaminated-indeterminate dharma.][196] [If an unwholesome action brings about] a wholesome dharma, [this effect would be considered one of] the [following] two [types of] effects: effort effect or dominant effect.

If an indeterminate action brings about an indeterminate dharma, [this effect would be considered one of] the [following] three [types of] effects: maturation effect, effort effect or dominant effect. [If an indeterminate action brings about] a wholesome dharma, [this effect would be considered one of] the [following] two [types of] effects: effort effect or dominant effect. [If an indeterminate action brings about] an unwholesome dharma, [this effect would be considered one of] the [following] three [types of] effects: [the five types of above mentioned effects] excluding maturation effect and emancipated effect.

(63a-d) [ACTIONS] IN THE PAST [BRING ABOUT] THE FOUR [TYPES OF EFFECTS] IN ALL [THREE TIME PERIODS]. [ACTIONS] IN THE MIDDLE-[TIME] ALSO [BRING ABOUT] THE SAME [TYPES OF EFFECTS] IN THE FUTURE. [ACTIONS] IN THE MIDDLE-[TIME] ARE CONSIDERED [TO BRING ABOUT] THE TWO [TYPES OF EFFECTS] IN THE

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[196]The Sarvāstivāda enumerates five types of wrong-view as human proclivities (anuśaya): (1) satkāya-dṛṣṭi or 'the wrong-view that there exists an individual person'; (2) antagrāha-dṛṣṭi or 'the wrong-view which grasps extremes'; (3) mithyādṛṣṭi or 'wrong-view per se'; (4) dṛṣṭi-parāmarśa or 'clinging to wrong-view' and (5) śīlavrata-parāmarśa or 'clinging to morality and religious vows'. AK, p.281.20ff. See also Griffiths, pp.269-282.

MIDDLE-[TIME]. [ACTIONS] IN THE FUTURE [BRING ABOUT] THE THREE [TYPES OF EFFECTS] IN THE FUTURE.

[The verse says], "[Actions] in the past [bring about] the four [types of effects] in all [three time periods]." If actions in the past bring about dharmas in all three time periods, [these effects would be considered one of] the [following] four [types of effects]: emancipated effect is excluded [among the five types of effects], because [it is attained] irrelevant to the time period.

[The verse says], "[Actions] in the middle-[time] also [bring about] the same [types of effects] in the future." If an action in the present brings about a dharma in the future, [this effect would be considered one of] the four [types of] effects: these are explained as above-mentioned.

[The verse say], "[Actions] in the middle-[time] are considered [to bring about] the two [types of effects] in the middle-[time]." If an action in the present brings about a dharma in the present, [this effect would be considered one of] the [following] two [types of] effects: effort effect or dominant effect.

[The verse says], "[Actions] in the future [bring about] the three [types of effects] in the future." If an action in the future brings about a dharma in the future, [this effect would be considered one of] the [following] three [types of] effects: maturation effect, effort effect

or dominant effect.

(64a-d) [ACTIONS] IN A CERTAIN STATE [BRING ABOUT] THE FOUR [TYPES OF EFFECTS] IN THAT STATE. [ACTIONS IN A CERTAIN STATE BRING ABOUT] THE TWO [TYPES OF EFFECTS] IN THE OTHER STATES.
[ACTIONS] IN THE STATE OF RIGHT-VIEW BRING ABOUT EMANCIPATED EFFECT.

[The verse says], "[Actions] in a certain state [bring about] the four [types of effects] in that state." If an action in a certain state brings about a dharma in the [same] state, [this effect would be considered one of] the four [types of] effects: emancipated effect is excluded [among the five types of effects]. [Actions] related to the realm of desire [bring about the effects] related to the realm of desire; [emancipated effect is never realized there]. Also, [actions] in 'the state of neither conceptualization nor non-conceptualization' (naivasaṃjñāna-asaṃjñā)[197] are likewise, [because, actions in that state in which emancipated effect has been already acquired, will not bring about the effects as emancipated effect.]

[The verse says], "[Actions in a certain state bring about] the two [types of effects] in the other states." If an action in a certain state brings about a dharma in

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[197]See AK, p. 366.11ff.

another state, [this effect would be considered one of] the two [types of effects]: effort effect or dominant effect. If an uncontaminated action [in a certain state brings about] an uncontaminated [dharma] in another state, [this effect would be considered] down-flow effect.

[The verse says], "[Actions] in the state of right-view bring about emancipated effect." [If one performs an action] in the higher meditative states, [as a result], emancipated effect would be realized. That is, [this effect is realized] as the result of the path of immediate succession.

(65a-d) ALL [HUMAN BEINGS ARE CLASSIFIED INTO] THREE [TYPES]. [ONE TYPE BRINGS ABOUT] THE THREE, TWO OR ONE [TYPE OF EFFECT]. ALSO, [ANOTHER TYPE BRINGS ABOUT] THE FIVE OR TWO [TYPES OF EFFECTS]. IN THIS WAY, THE ACTIONS OF AN ARHAT, AND SO ON, ARE EXPLAINED.

[If] an action [performed] by a non-Arhat (<u>śaikṣa</u>) [causes the state of] a non-Arhat, [this result would be considered one of] the [following] three [types of] effects: down-flow effect, effort effect or dominant effect. [If an action performed by a non-Arhat causes the state of] an Arhat, [the result would be considered one of] the three [types of] effects; these [three types] are the above-mentioned. [If an action performed by a non-arhat causes the state of] neither a non-Arhat nor an Arhat, [the result would be considered

one of] the three [types of] effects: emancipated effect, effort effect or dominant effect.

[If] an action [performed by] an Arhat [causes the state of] an Arhat, [the result would be considered one of] the [following] three [types of] effects: down-flow effect, effort effect or dominant effect. [If an action performed by an Arhat causes the state of] neither a non-Arhat nor an Arhat, [the result would be considered one of] the two [types of] effects: effort effect or dominant effect. [If an action performed by an arhat causes the state of] a non-Arhat, [the result would be considered] one [type of] effect: dominant effect.

[If] an action [performed by one who is] neither a non-Arhat nor an Arhat [causes the state of] neither a non-Arhat nor an Arhat, [the result would be considered one of] the five [types of] effects. [If an action performed by one who is neither a non-Arhat nor an Arhat causes the state of] a non-Arhat, [the result would be considered one of] the two [types of] effects: effort effect or dominant effect. [If an action performed by one who is neither a non-arhat nor an arhat causes the state of] an arhat, [the result would be considered one of] the two [types of] effects; they are the above-mentioned.

(66a-d) [ONE TYPE OF ACTION] IS CONSIDERED [TO BRING ABOUT] THE THREE, FOuR OR ONE [TYPE OF EFFECT]. [THE OTHER

TYPES OF ACTION BRINGS ABOUT] THE FOUR, THREE OR TWO [TYPES OF EFFECTS].
[ANOTHER TYPE OF ACTION BRINGS ABOUT] THE FOUR, ONE OR TWO [TYPES OF EFFECTS]. THESE ARE CONSIDERED [THE EFFECTS OF] ACTIONS [OF THE PATH OF] VISION.

[If] an action [performed by those whose passions are] abandoned on "the path of vision" [brings about a state in which passions are] abandoned on the path of vision, [the result would be considered one of] the [following] three [types of] effects: down-flow effect, effort effect or dominant effect. [If an action performed by those whose passions are abandoned on the path of vision brings about a state in which passions are] abandoned on the path of cultivation, [the result would be considered one of] the four [types of] effects: [the five types of above-mentioned effects] excluding emancipated effect. [If an action performed by those whose passions are abandoned on the path of vision brings about a state in which passions are] completely abandoned, [the result will be considered] one [type of] effect: dominant effect.

[If] an action [performed by those whose passions are] abandoned on the path of cultivation [brings about a state in which passions are] abandoned on the path of cultivation, [the result would be considered one of] the four [types of] effects: [the five types of above-mentioned effects] excluding emancipated effect. [If an action performed by

those whose passions are abandoned on the path of cultivation brings about a state in which passions are] completely abandoned, [the result would be considered one of] the three [types of] effects: emancipated effect, effort effect or dominant effect. [If an action performed by those whose passions are abandoned on the path of cultivation brings about a state in which passions are] abandoned on the path of vision, [the result would be considered one of] the two [types of] effects: effort effect or dominant effect.

[If] an action [performed by those whose passions are] completely abandoned [brings about a state in which passions are] completely abandoned, [the result would be considered one of] the four [types of] effects: [the five types of above-mentioned effects] excluding maturation effect. [If an action performed by those whose passions are] completely abandoned [brings about a state in which passions are] abandoned on the path of vision, [the result would be considered] one [type of] effect: dominant effect. [If an action performed by those whose passions are] completely abandoned [brings about a state in which passions are] abandoned on the path of cultivation, [the result would be considered] the two [types of] effects: effort effect or dominant effect.

3. Actions and The Four Great Elements

AH (815A.12-22)

(30a-d) [ONE'S] BODY AND SPEECH-ACTIONS ARE BASED ON THE GREAT [ELEMENTS] IN ONE'S OWN REALM. UNCONTAMINATED [ACTIONS] ARE PERFORMED ACCORDING TO THE POWER [OF THE GREAT ELEMENTS]. THAT IS, THESE [ACTIONS] ARE THE EFFECTS OF THE [GREAT ELEMENTS].

[The verse says], "One's body and speech-actions are based on the great [elements] (mahā-bhūta)in one's own realm." Various actions [performed] in the realm of desire are based on the [four] great [elements] in the realm of desire because those [body and speech-actions] are derivative (bhautika) [matter from the great elements]. Actions in the realm of form are likewise.

Question: What about uncontaminated actions ?

Answer: [The verse says], "Uncontaminated actions are performed according to the power [of the great elements]. That is, these [actions are] the effect of the [great elements]." When uncontaminated forms, (i.e., actions), are performed [in a certain realm, these actions are] based on the four great elements in that realm. For example, when one attains the [uncontaminated] path dwelling in the realm of desire, those actions are based on the four great elements in the realm of desire. The other realms are likewise. [Another] example is that even if one's life [in the realm

of form] is terminated and one is born into the realm of formlessness, his/her future [unmanifested] body and speech-actions (i.e., Anāsrava-saṃvara) are acquired in the realm of formlessness. Nevertheless, his/her actions [are still considered to be] derivative matter of the four great elements in the realm [of form].

Commentary (898A.25-B.13)

I have already explained that actions bring about [various types of] effects. Now, I will explain that body and speech-actions are based on the four great elements.

(67a-d) [ONE'S] BODY AND SPEECH-ACTIONS ARE BASED ON THE GREAT [ELEMENTS] IN ONE'S OWN REALM.
UNCONTAMINAED [ACTIONS] ARE PERFORMED ACCORDING TO THE POWER [OF THE GREAT ELEMENTS]. THAT IS, THESE [ACTIONS] ARE THE EFFECTS OF THE [GREAT ELEMENTS].

[The verse says], "One's body and speech-actions are based on the great [elements] (mahā-bhūta)in one's own realm." Body and speech-actions [performed] in the realm of desire are based on the [four] great [elements] in the realm of desire. Body and speech-actions in the first meditative state in the realm of form are based on the four great elements in the first meditative state [in the realm of form]. [Body and speech-actions in the second, third] and forth meditative states are likewise. [Actions are always] concomitant with passions and are related to the realm [in which one exists].

[The verse says], "Uncontaminated actions are performed according to the power [of the great elements]. That is, these [actions are] the effect of the [great elements]." Uncontaminated body and speech-actions are performed

according to the power of the four great elements in the realm [in which one exists]. For example, when one performs uncontaminated body and speech-actions, such as those actions in the first through fourth meditative states, dwelling in the realm of desire, his/her actions are based on the four great elements in the realm of desire. The other stages are likewise. [Uncontaminated dharmas are] no longer concomitant with passions and are not related to the realm [in which one exists].

When one who attains 'the knowledge of the doctrine' (dharmajñāna)[198] [of the Four Noble Truths in the realm of desire] or 'the knowledge of the succession' (anvayajñāna)[199] [of the Four Noble Truths in the realm of form and formlessness, such an individual as] the one who is prepared to become a stream-winner (srotāpanna-pratipannaka), the stream-winner (srotāpanna-phala), the one who is prepared to become a once-returner (sakrtāgāmin-pratipannaka), the once-returner (sakrtāgāmin-phala), the one who is prepared to become a never-returner (anāgamin-pratipannaka), the never-returner (anāgamin-phala),[200] the

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[198]This is the knowledge that one understands the Four Noble truths in the realm of desire. See AK, p. 350/11ff.

[199]This is the kowledge that one understands the Four Noble Truths in the realm of form or formlessness. See AK, p. 350.18ff.

[200]See translation part, p.155.

Buddha, becoming a Buddha for himself (pratyeka-buddha), a Buddha's disciple (śrāvaka) and a Bodhisattva, [perform actions] through his/her body in the realm of desire in the present time, all his/her actions arise based on the four great elements in the realm of desire. Likewise, [when actions are performed through] one's body in the realm of form in the present time, all his/her actions arise based on the four great elements in the realm of form.

If a non-Arhat is born in the realm of formlessness, [Anāsrava]-saṃvara of the future would be acquired in the fifth [liminal meditative (sāmantakadhyāna)] stage [in the realm of formlessness]. If he has attained the uncontaminated path (anāsrava-mārga) in the previous stage, [i.e., the realm of form], [Anāsrava saṃvara of the future is acquired] through his past actions in the [previous] stage. If one attains Arhatship, i.e., 'one who needs no training' (aśaikṣa), [Anāsrava]-saṃvara of the future will be acquired in the fifth [liminal meditative] stage [in the realm of formlessness].

## VIII. The Three Obstacles to Attaining Enlightenment

### 1. The Three Obstacles

AH (815A.23-27)

Question: The World-Honored One has explained the three obstacles [to attaining enlightenment]: 'obstacle by actions' (*karmāvaraṇa*), 'obstacle by passions' (*kleśāvaraṇa*) and 'obstacle by retribution' (*vipākāvaraṇa*). What is the characteristic [of each obstacle] ?

Answer:

(31a-d) COMMITTING ETERNALLY, DEADLY SINS; BEING EXTENSIVELY PASSIONATE AND EXPERIENCING BAD DESTINIES AS RETRIBUTION, THESE [THREE] ARE KNOWN TO BE THE OBSTACLES.

These three types of obstacles always prevent one from attaining the sacred dharma. Therefore, they are considered the obstacles [to attaining enlightenment].

Commentary (898B.13-898C.18)

Question: The World-Honored One has explained the three [types of] obstacles [to attaining enlightenment]. What are they ?

Answer:

(68a-d) COMMITTING ETERNALLY, DEADLY SINS; BEING EXTENSIVELY PASSIONATE AND EXPERIENCING BAD DESTINIES AS RETRIBUTION, THESE [THREE] ARE KNOWN TO BE THE OBSTACLES.

The three [types of] obstacles are: 'obstacle by actions' (karmāvaraṇa), 'obstacle by passions' (kleśāvaraṇa) and 'obstacle by retribution' (vipākāvaraṇa). [These three] prevent [one from attaining] the sacred path and practicing on the sacred path. Therefore, they are considered the obstacles [to attaining enlightenment]. Besides these three obstacles, the other dharmas also prevent [one from attaining enlightenment]. But, these three obstacles are much easier to see and comprehend [than the others] for the [following] five reasons: (1) basis (adhiṣṭhāna); (2) destiny (gati); (3) birth (upapatti); (4) effect (phala) and (5) person (pudgala).

'Obstacle by actions' indicates that one commits the [following] five [types of] eternally deadly sins (ānantarya-karma): (1) killing one's own father; (2) killing one's own mother; (3) killing an arhat; (4)

destroying the Buddhist community and (5) causing the Buddha's body to bleed. If one commits an obstacle by actions, he/she will be born [and remain] in hell eternally. It is, therefore, called 'eternally [deadly sin]'.[201]

There are two reasons [why he/she will be born and remain in hell] eternally: he/she is ungrateful and is destroying the 'meritorious field' (puṅya-kṣetra)[202] [for the Buddhist teaching]. [The act of] killing one's own parents indicates that he/she is eternally ungrateful. The other [acts are considered] to eternally destroy the meritorious field [for the Buddhist teaching].

The most sinful [act among others] is [the act of] destroying the Buddhist community; second [is the act of] causing the Buddha's body to bleed; [third is the act of] killing an arhat; [fourth is the act of] killing one's own mother and [fifth is the act of] killing one's own father. A more detailed discussion is found in the 'Miscellaneous' chapter.[203]

'Obstacle by passions' indicates frequently occurring and intense passions. The passions of sentient beings are

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[201] MVS (Taisho, 27, 600A.26ff); AK, p. 259.8ff.

[202] It refers to the Buddha or monks, because merit accures to a person who makes offering to him, just as a field yields harvests.

[203] MAS (Taisho, 28, 954C.2ff).

either those which frequently occur or those which are intense. [These passions are explained] by employing the [following] four categories: (1) passions which frequently occur but are not intense; (2) passions which are intense but do not frequently occcur; (3) passions which both frequently occur and are intense and (4) passions which neither frequently occur nor are intense. [Among others], passions which frequently occur but are not intense are considered an obstacle by passions. If a passion is not intense but frequently occurs, the passion will be [in the process of] becoming more intense.

Passions which are intense but do not frequently occur are not considered an obstacle by passions because [these passions] do not frequently occur. [Passions which] both [frequently occur and are intense] are all evil [passions]. [Passions which] neither [frequently occur nor are intense] are all superior [passions]. It should be known that the wholesome roots are likewise.

An obstacle is established by [actually] occurring passions. Possessing [passions alone] is not [considered an obstacle] for all sentient beings possess passions [until they attain enlightenment].

[The following are people who possess] the obstacle by passions: sexually impotent people (sandha), [the people

like] Vāṣpa,[204] Pūraṇa-kāśyapa[205] and [the people like] Nanda, Aṅgulimāla, Uruvīla-kāśyapa[206] and so on. [Despite possessing the obstacle by passions], these [people] could [eventually] attain the path of vision due to the power of the Buddha's preaching. [People like] Śāriputra[207] an so on were not like these [people].

'Obstacle by retribution' indicates that one is born in the [three bad] destinies, [i.e., hell, hungry ghost and animal], in the North-continent or in 'the heaven of unconsciousness' (asaṃjñi)[208].

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[204]One of the Buddha's five disciples. He possessed the passion of anger. See MVS (Taisho, 27, 599C.1ff); Kokuyaku, bidonbu, 20, p.177.

[205]One of six non-Buddhist philosophers. He possessed the passion of delusion. See MVS (Taisho, 27, 599C.1ff); Kokuyaku, bidonbu, 20, p.177.

[206]Nanda represents those who possess the passion of greed; Aṅgulimāla the passion of anger and Uruvīla-kāśyapa the passion of delusion. See MVS (Taisho, 27, 599C.1ff); Kokuyaku, bidonbu, 20, p.177.

[207]Śāriputra was one of the ten disciples of the Buddha and was well known for his intelligence. He attained the path of vision by himself. See MVS (Taisho, 27, 599C.1ff); Kokuyaku, bidonbu, 20, p.177.

[208]This is the unconscious state which is attained in the fourth meditaiton of the realm of form. This state is desired and striven for only by ordinary men, those who have not entered the noble Buddhist path and who have therefore no real insight into Buddhist teaching. For the Sarvāstivādins, this state is listed as one of the dharmas dissosiated from mind (cittaviprayuktasaṃskāra-dharma). AK, p. 25.9ff. See also Griffiths, pp.255-268.

Question: Which is the worst among these [three] obstacles ?

Answer:

(69a-d) THE SO-CALLED OBSTACLE BY PASSIONS IS CONSIDERED THE WORST ONE.
COMMITTING ETERNALLY [DEADLY SINS] IS THE MIDDLE.
OBSTACLE BY RETRIBUTION IS THE LEAST [BAD].

Among the three obstacles, the obstacle by passions is the worst; the next is the obstacle by actions and last the obstacle by retribution. The reason is that the obstacle by passions can cause the obstacle by actions as well as the obstacle by retribution.

One may claim that the obstacle by retribution is the worst. [The other two] are the causes [for various effects]. All those causes [can still] be transformed [from obstacles to non-obstacles], but an effect, [i.e., retribution] cannot be transformed [from obstacles to non-obstacles].[209] This [argument] is falacious.

One may possess [either] the obstacle by passions, the obstacle by actions or the obstacle by retribution. One may possess both the obstacle by passions and the obstacle by actions or [possess] both the obstacle by passions and the obstacle by retribution. No one possesses both the obstacle

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[209]This seems to be the viewpoint of the Sautrāntika. See MVS (Taisho, 27, 601A.2ff).

by actions and the obstacle by retribution because no one possesses both a cause, [i.e., the obstacle by actions] and its effect, [i.e., the obstacle by retribution at the same time.]

The obstacle by actions exists in the three continents,[210] The obstacle by passions and the obstacle by retributions exist in the five destinies.

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[210]The four continents except for the North continent.

2. The Act of Destroying The Buddhist Community

Commentary (898C.18-899B.11)*

Question: As explained above, the most sinful act among the eternally deadly sins is 'destroying the Buddhist community'. What is the nature [of the act of] destroying the Buddhist community ?

Answer:

(70a-d) IT SHOULD BE KNOWN THAT [THE ACT OF] DESTROYING THE BUDDHIST COMMUNITY POSSESSES THE NATURE OF DESTROYING COMMUNION.
IT IS [THAT WHICH IS] UNCONTAMINATED-INDETERMINATE AND [INCLUDED IN DHARMAS] DISSOCIATED FROM MIND.

[The act of] destroying the Buddhist community possesses the nature of destroying communion (asāmagrī). [Its nature is that which] is uncontaminated-indeterminate and is included in the aggregate of [dharmas] dissociated from mind.[211] [Such an unwholesome action as] telling lies [may cause] the sin of destroying the Buddhist community.

Question: What and by whom is it destroyed ?

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[211]The nature of destroying communion is considered 'non-possession' (aprāpti) of communion. Non-possession is categorized as a dharma dissociated from mind and is uncontaminated-indeterminate. MAS (Taisho, 28, 942C.25ff). Non-possession, one of the dharmas dissociated from mind is explained in Collett Cox, Controversies in Dharma Theory: Sectarian Dialogue on the Nature of Enduring Reality, (Unpublished Ph.D Thesis, Columbia University, 1983), pp.37-59.

Answer:

(71a-d) THAT IS, [THE ACT IS] TO DESTROY THE BUDDHIST COMMUNITY. THE SIN [IS COMMITTED] BY A PERSON OF THE BUDDHIST COMMUNITY.
THAT [PERSON] MUST RECEIVE RETRIBUTION [FOR THAT SIN] IN THE AVĪCI-HELL FOR [THE PERIOD OF] A KALPA.

[The verse says], "That is, [the act is] to destroy the Buddhist community." The Budddhist community is destroyed by a member of the Buddhist community.

[The verse says], "That [person] must receive retribution [for that sin] in the Avīci-hell (avīci-naraka)[212] for [the period of] a Kalpa[213]." [One who commits] the sin of destroying the Buddhist community must receive retribution [for that sin] in the Avīci-hell for [the period of] a Kalpa.

If one commits the other types of bad acts, he/she will [receive] retribution in the other hells. If one has already been dwelling in the Avīci-hell since he/she committed [as bad an act as the act of] destroying the

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[212]In this hell, beings have to suffer most dreadful calamities and there is no plesure at all due to most serious sins. This hell is also called 'Non-intermission hell' because there is no intermission in the suffering of the beings constantly burning in extreme heat. AK, p. 163. See also Chaudhuri, pp.124-125.

[213]It is the term for the Buddhist time concept; an immeasurably long period of time. AK, p.178.1ff. See also Chaudhuri, pp. 142-144.

Buddhist community, he/she is no longer able to commit [as bad an act as the act of] destroying the Buddhist community, but is [still] able to commit other bad acts. All the [bad acts] that he/she commits are the results [of dwelling] in the Avīci-hell. For one who commits bad acts, the bigger and the more flexible body he/she has, the more pains he/she may suffer.

After committing any of the other eternally deadly sins, one is no longer able to commit [the act of] destroying the Buddhist community.

One who [is intent on] destroying the Buddhist community is always of noble descent, understands the Buddhist precepts well and is an eloquent speaker. [So, he easily captivates many members of the Buddhist community]. Then, he [tries to] portray himself as the master [of the community]. It is this type of person [that often tends to] destroy the Buddhist community. [On the other hand], one who abandons following the Buddhist precepts is neither a sacred person [nor is necessarily intent on destroying the Buddhist community].

Question: How does he/she destroy the Buddhist community ?

Answer:

(72a-d) WHEN A MONK IS DECEIVED BY AN [UNTRUE] MASTER AND
[HIS UNTRUE] PATH,
[THE BUDDHIST COMMUNITY'S SENSE OF] COMMUNION IS

DESTROYED. HE IS A SO-CALLED SELF-RIGHTEOUS PERSON.

[The verse says], "When a monk is deceived by an [untrue] master and [his untrue] path, [the Buddhist community's sense of] communion is destroyed." That is, a monk may think something like this: "Devadatta[214] is my master, not Gautama [Buddha]. The five precepts that he (Devadatta) has established[215] are the [true] path [to attaining enlightenment], not the eight sacred [paths]." It should be known that this is [an act of] destroying the Buddhist community. It is also understood that a certain number [of monks] must be enticed by this deceived monk [in order to destroy the Buddhist community].

Question: What type of person [is intent on] destroying the Buddhist community ?

Answer: An extremely self-righteous person (drṣṭi-carita). A self-righteous person [tends to be] intent on [committing] such a wrong [act as] destroying the Buddhist community. One who is receptive to others (tṛṣṇā-carita)

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[214]Devadatta was a cousin of the Buddha and a follower of his teaching. But he attempted to take over the leadership of the Buddhist community and even tried to kill the Buddha. See MVS (Taisho, 27, 601.9ff).

[215]The five precepts are: a Buddhist monk must (1) wear a yellow robe (kaṣāya); (2) ask for alms; (3) eat only one meal a day; (4) stay outside and (5) must not eat any meat and fish, spicy foods and milk for his entire life. MVS (Taisho, 27, 602C.1ff).

never is, because [he/she] easily removes [his/her wrong intention as a result of other's suggestions].[216]

Question: Which [type of] person destroys the Buddhist community, a lay-person or an ordained monk ?

The answer is a monk. The ordained monk [is intent on] destroying the Buddhist community. Neither a lay-person, a novice nor a Buddhist nun will do this. When [the monk] is intent on destroying the Buddhist community in his mind, that is, when each one of his five senses and cognition are activated [at that very moment], his mind will bring about the effect [of destroying the Buddhist community].[217] His initial thought (vitarka) concerning destroying the Buddhist community is [understood] likewise.

Question: In what places and by how many people is the Buddhist community destroyed ?

Answer:

(73a-d) IN THE THREE CONTINENTS, THE MINIMUM [NUMBER] IS EIGHT. THIS IS 'THE DESTRUCTION OF CEREMONY'.
IN THE SOUTH-CONTINENT, [THE MINIMUN MUMBER IS] NINE. THIS IS 'THE DESTRUCTION OF THE DHARMA-WHEEL'.

[The verse says], "In the three continents, the minimum [number] is eight. This is the destruction of ceremony." In

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[216]MVS (Taisho, 27, 602C.20ff).

[217]ibid., (Taisho, 27, 603A.28ff).

the three continents, there is 'the destruction of ceremony' (karma-bheda) in the Buddhist community. [This destruction] is undertaken by at least eight [monks] because at [a minimum] the Buddhist community is composed of four [monks], never three [or less]. That is, two separate Buddhist communities hold the ordainment ceremony respectively in one district. It should be known that this is [the act of] destroying the Buddhist community.[218]

Question: In which places and by how many people is 'the destruction of the dharma-wheel' undertaken ?

Answer: "In the South-continent, [the minimum number is] nine. This is the destruction of the dharma-wheel (dharmacakra)." The destruction of the dharma-wheel occurs [only] in the South-continent, not anywhere else. [Only one true] path [to attaining enlightenment] exists in the [South-continent]; [the others are] wrong paths. [Only one true] master, (i.e., the Buddha) exists in the [South-continent]; [the others are] wrong masters. The minimum [number of] people [for the destruction of the dharma-wheel] is nine. That is, [one Buddhist community] is separated into two; one person organizes [one of the two] Buddhist communities and instructs [the members of] the community, and [the other people] are the followers of the

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[218] MVS (Taisho, 27, 602B.16ff).

community. A shameless (āhrīkya) and indecent (anapatrāpya) [person such] as Devadatta instructs the community.[219]

Question: By which [type of monk] is the Buddhist community destroyed, a sacred (ārya) [monk] or an ordinary [one] (pṛthagjana) ?

Answer: [The Buddhist community] is destroyed by ordinary [monks]. Sacred [monks] do not [attempt to destroy the Buddhist community] because [they are called] 'the group fixed in true attainment' (samyañctvaniyata)[220] and possess the serenity based on trusting faith (avetya-prasāda)[221].

It is also explained that an ordinary [monk] who has achieved [the state of] 'patience' (kṣānti) [which pertains to the Four Noble Truths][222] does not [attempt to] destroy [the Buddhist community] because he is already set to enter [the sacred path]. Sacred monks, i.e., the [true] disciples of the World-Honored One, never destroy [the Buddhist community].

Question: On what occasion is the Buddhist community not destroyed ?

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[219] MVS (Taisho, 27, 602B.16ff).

[220] A sacred monk who has already achieved the path of vision is certain to attain Nirvāṇa and is called 'the group fixed in true attainment'. See AK, p. 157.11ff.

[221] It is the faith in the Buddha, Dharma, the Buddhist community and the Buddhist precepts. See AK, p.387.

[222] See Griffiths, pp.212-230.

Answer:

(74a-f) [WHEN A] DISTRICT IS NOT [YET ESTABLISHED]; [AT THE MOMENT WHEN THE BUDDHA] ATTAINS ENLIGHTENMENT; [AT THE MOMENT WHEN THE BUDDHA] DIES; [DURING A CERTAIN PERIOD] AFTER A SAGE HAS DIED; WHEN A TUMOUR HAS NOT YET BROKEN OUT AND WHEN THE TWO GREAT [DISCIPLES OF THE BUDDHA] HAVE NOT YET [APPEARED]. THE DESTRUCTION OF THE DHARMA-WHEEL DOES NOT OCCUR ON THESE SIX OCCASIONS.

The Buddhist community is not destroyed on the [following] six occasions: (1) [at the time when a] district [of the community (sīmābandhu)] is not yet established. The district [of the community] has been explained previously[223]; (2) [the Buddhist community] is not [destroyed at the moment when the Buddha] attains enlightenment|; (3) [the Buddhist community] is not [destroyed at the moment when the Buddha] dies. The Buddhist community will be united on these two occasions; (4) [the Buddhist community] is not [destroyed during a certain period] after a master (Buddha) has died because another master [for the community] will not yet have appeared [during that period]; (5) when 'tumours' (arbuda), i.e., wrong precepts or wrong views, have not yet broken out [in the Buddhist community] and (6) [the Buddhist community] is not [destroyed at the time when] the two great

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[223]See translation part, p.190.

[disciples of the Buddha][224] have not yet appeared. If the Buddhist community is destroyed [after the two great disciples have appeared], the two great [disciples] will re-organize [the community] within a day. [Therefore], the destruction of the Buddhist community will not last more than one day.

One may claim that the Buddhist community is destroyed on seven occasions. [On another occasion, i.e., at the time when] the master (Buddha) appears in the community, no one [can attempt to destroy the Buddhist community] because of his authority.

All Buddhas will not always experience the destruction of the Buddhist community. [The present Buddha has experienced the destruction of the Buddhist community] because [the destruction has been realised as the effect of] his [past] actions.

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[224]The two great disciples of the Buddha are: Śāriputra and Maudgalyāyana.

3. The Worst Action and The Finest Action

AH (815A.28-B.5)

Question: What is the worst action among other [actions] ?

Answer:

(32a-b) SUCH AN ACTION AS DESTROYING THE BUDDHIST COMMUNITY IS CONSIDERED THE WORST [ACTION AMONG OTHERS].

Such an action as destroying the Buddhist community is the worst action among others. [One who commits this act must receive the punishment of] dwelling in the Avīci-hell for [the period of] a Kalpa.

Question: What is the finest action among others ?

Answer:

(32c-d) IT SHOULD BE KNOWN THAT ONE'S VOLITION IN THE HIGHEST STAGE OF EXISTENCE [BRINGS ABOUT] THE GREATEST [EFFECT].

The stage of 'neither conceptualization nor non-conceptualization' (naivasamjñāna-asamjñāna-āyatana)[225] is the highest [stage among the realms of existence]. One's volition in that stage [generates] the finest [action] and

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[225]The final stage in the realm of formlessness. See AK, p. 112; p.434.

[brings about] the greatest effect. The retribution [for attaining that stage] is a life-span of eighty thousand Kalpas.

Commentary (899B.11-C.6)

Question: What is the worst action among the five [types of] eternally deadly sins ?

Answer:

(75a-d) [THE ACT OF] DESTROYING THE BUDDHIST COMMUNITY BY TELLING LIES IS THE WORST AMONG OTHER ACTIONS. ONE'S VOLITION IN THE HIGHEST STAGE OF EXISTENCE IS CONSIDERED [TO BRING ABOUT] THE GREATEST EFFECT.

[The verse says], "[The act of] destroying the Buddhist community by telling lies is the worst among other actions." [The act of] telling lies [which causes] the destruction of the Buddhist community is considered the worst [action]. Various doctrine (dharmakāya) which the Buddha considers [most valuable] may be extensively misinterpreted and misunderstood due to the destruction of the Buddhist community]. So, [this act of] destroying the Buddhist community leaves the masses [in a state of] confusion.

If the Buddhist community is destroyed, one who has not yet attained the sacred state will neither be able to seek nor be able to attain that state. Neither would [such Buddhist] practices as meditation, studying [Buddhist doctrine] and contemplating [the truth] exist nor would the wheel of dharma turn in the great thousands of worlds.

If the Buddhist community is re-organized, one who has not yet attained the sacred state will able to attain that

state, to free oneself from desire and to eradicate contaminated [dharmas] as the result [of such practices]. [Such Buddhist] practices as meditation, studying [Buddhist doctrine] and contemplating [the truth] would exist and the wheel of dharma would turn in the great thousands of worlds.

Question: Telling lies is considered the most sinful act here. But, in some other places, one's mind-action or wrong-view is considered [the most sinful act]. What is the difference between these sinful acts ?

Answer: Telling lies is considered the most [sinful act] among the five [types of] eternally deadly sins; mind-action is considered the most [sinful act] among the three [types of] actions and wrong-view is considered the most [sinful act] among the five [types of] wrong-views.[226]

Also, telling lies is considered the most sinful [act] because its effect is widespread; mind-action is the most sinful [act] because it leaves the masses [in a state of] confusion and wrong-view is the most sinful [act] because it eradicates the wholesome roots.

Question: What type of action brings about the greatest

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[226]The five types of wrong-view are: (1) the wrong-view that there exists an individual person (satkāyadr̥ṣṭi); (2) the wrong-view which grasps extremes (antagrāhadr̥ṣṭi); (3) wrong-view per se (mithyādr̥ṣṭi); (4) clinging to wrong-view (dr̥ṣṭiparāmarśa) and clinging to morality and religious vows (śīlavrataparāmarśa). AK, p.281.20ff. See also Griffiths, pp. 274-275.

effect ?

Answer: [The verse says], "One's volition in the highest stage of existence is considered [to bring about] the greatest effect." One's volition in 'the stage of neither conceptualization nor non-conceptualization' (naivasamjñāna-asamjñāna-āyatana) [brings about] its maturation-effect which is a life-span of eighty thousand Kalpas. As for its emancipated-effect, one's volition accompanied by the 'diamond meditation' (vajropama-samādhi)[227] [brings about] the greatest [effect]. That volition eradicates passions eternally and [enables one to attain Arhatship] as the result [of practice].

It is also explained that a seed of volition will in turn develop into various volitions for [the period of] eighty thousand Kalpas. This is just as a painter first drafts with one colour and then adds other colours.

It is also explained that a certain act or a certain condition in the present moment occurs based on various volitions. [As retribution for these various] volitions, a life-span of ten thousand Kalpas, thirty-thousand Kalpas or forty-thousand Kalpas is realized. These are called 'the group of great Kalpas (mahākalpa)'.[228]

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[227]This is a particular type of meditation by which the final type of passion is abandoned. See AK, 364.19ff).

[228]It is regarded as the largest unit of caluculation of time (AK, p. 178). See also Chaudhuri, pp.142-143.

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# APPENDIX

# APPENDIX I: GLOSSARY OF CHINESE AND JAPANESE TERMS

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| p. 18, | l. 16 | Fa-shen | 法勝 |
| | l. 19 | Akanuma, Chizen | 赤沼智善 |
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# APPENDIX TWO

## GLOSSARY OF SANSKRIT ABHIDHARMA TERMS

This glossary provides definitions of Abhidharma technical terms employed in this study. It is limited to doctrinal terms, not terms designating places, personalities, deities, texts and so on. They are listed by English alphabetical order.

abhidharma — It indicates one of the three bodies of Buddhist teaching (Tripiṭaka: Sūtra, Vinaya and Abhidharma). It deals with a type of Buddhist philosophy concerned with the analysis and classification of all existents or dharmas. Often translated as 'Metaphysics'.

adhipati-phala — 'Dominant effect'. It is one of the five types of effects.

ākāśa — 'Space'. It is one of the three 'unconditioned' (asamskṛta) dharmas or eternal factors. See asamskṛta.

akliṣṭa — 'Undefiled'; undefiled by passions (kleśa).

akopya-ceto-vimukta — See samaya-vimukta.

akuśala — 'Unwholesome'.

ālambana — 'Objective support'.

anāgāmin — 'Never-returner'. A sacred individual who never returns to the realm of desire (kāma-dhātu).

<u>anāgamya</u> See <u>sāmantaka-dhyāna</u>.

<u>ānantarya-karma</u>
'Eternaly, deadly sin'. The five types of eternally deadly sins are enumerated as: (1) killing one's own father; (2) killing one's own mother; (3) killing an arhat; (4) destroying the Buddhist community and (5) causing the Buddha's body to bleed.

<u>ānantarya-mārga</u>
See <u>prayoga-mārga</u>.

<u>anāsrava</u> 'Uncontaminated'.

<u>anāsrava-saṃvara</u>
See <u>saṃvara</u>.

<u>anidarśana</u> 'Unvisible'.

<u>anivṛta</u> 'Unconcealed'; unconcealed by passions (<u>kleśa</u>). It indicates that which is morally indeterminate but is not associated with passions.

<u>antagrāha-dṛṣṭi</u>
'The wrong view which grasps extremes'. See <u>mithyā-dṛṣṭi</u>.

<u>antarā-bhava</u> The interval between one's death and next life.

<u>anuśaya</u> 'Proclivity'.

<u>anutpāda-jñāna</u>
'The knowledge of non-arising'. It is an arhat's knowledge that he has already realized the Four Noble Truths and nothing is left for him to understand.

anuvartaka — See hetu-samutthāna.

apratigha — That which is not effected when it is acted upon by something else. It describes the characteristic of 'unmanifested (avjñapti) action'.

apratisaṃkhā-nirodha — See asaṃskṛta.

arhat — A sacred monk who has achieved the highest stage of the path, 'the path of non-learning' (aśaikṣa) prior to attaining perfect emancipation (nirvāṇa).

ārya — 'Sacred' or 'noble'.

ārūpya-dhātu — 'The realm of formlessness'. One of the Buddhist cosmological realms. It is a realm which there is no material element and is closely connected with the Buddhist meditative practices.

aśaikṣa — See arhat.

asaṃskṛta — 'Unconditioned'. Eternal factors which exist beyond any causal relationships. Three items are enumerated: (1) space (ākāśa); (2) cessation through realization (pratisaṃkhā-nirodha) and (3) cessation not through realization (apratisaṃkhā-nirodha).

asaṃavara — The potential to perform unwholesome actions, which is acquired through habitually performing unwholesome actions.

āśraya — 'Support'; basis of existence.

audārika — 'Gross'. It indicates that which is apprehensible by the five sense-organs.

<u>avidyā</u> 'Ignorance'. It indicates the state in which one has not yet come to realize the truth.

<u>avijñapti</u> 'Unmanifested'. It indicates an unseen, residual element which effects the performance of future actions. It is included in the category of material (<u>rūpa</u>).

<u>avyākṛta</u> 'Indeterminate'; morally unqualified.

<u>bhautika-rūpa</u> The derivative matters from the four great elements (<u>mahā-bhūta</u>); common materials.

<u>bhavāgra</u> See <u>naivasamjñānâsamjñā-āyatana</u>.

<u>bhāvanā-mārga</u> 'The path of cultivation'. The Buddhist practice acquired after achieving 'the path of vision' (<u>darśana-mārga</u>), which requires the constant cultivation.

<u>bhikṣu</u> 'A Buddhist monk'.

<u>bhikṣuni</u> 'A Buddhist nun'.

<u>bodhisattva</u> One who makes vows to attain enlightenment and save suffering beings, and who has been practicing for a long period of time.

<u>caitta</u> 'Mental state'.

<u>cakṣur-vijñāna</u> 'Eye-consciousness'.

<u>cetanā</u> 'Volition'. It is regarded as mind-action which generates body and speech-actions.

<u>citta</u> 'Mind'.

cittânuparvarttin
That which is associated with one's mind.

cittaviprayukta-saṃskāra-dharma
'Dharma dissociated from the mind'.

darśana-mārga 'The path of vision'. The Buddhist practice by which one perceives the Four Noble Truths. One who enters this state is called a sacred (ārya) individual.

dharma (1) Law, truth; (2) the Buddha's teaching; (3) an object of thought and (4) an element or thing. In Abhidharma texts, dharma specifically indicates an irreducible constituent of the phenomenal world.

dharma-āyatana-rūpa
Material which is perceived only through cognition. It describes the charateristic of 'unmanifested (avijñapti) action'.

dhātu 'Realm'.

dhyāna 'Meditation'.

dhyānântara 'Intermediate meditation'. It is a special meditative state between the first meditation and the second liminal meditation (sāmantaka-dhyāna).

dhyāna-saṃvara
See saṃvara.

dravya 'Entity'.

dṛṣṭi-parāmarśa
'Clinging to wrong view'. See mithyādṛṣṭi.

drsti-prāpta 'Having the view of truth'. A noble individual who achieves the state in which the truth is perceived. It also indicates the state in which a keen individual enters the path of cultivation (bhāvana-mārga) and he/she eradicates passions. A stolid one, on the other hand, achieves that state by having true faith and an understanding of the truth (śraddhâdhimukta).

duḥkha 'Suffering'.

duḥkhe-dharmajñāna-kṣānti 'The patience to understand the doctrine of suffering'. The initial statge of the path of vision (darśana-mārga) which pertains to the Four Noble Truths in the realm of desire (kāma-dhātu). Then one can attain the next stage called 'the knowledge of the doctrine of suffering' (duḥkhe-dharmajñāna).

hetu 'Cause'.

anuvartaka See hetu-samutthāna.

hetu-samutthāna The purely mental activity in which one is about to carry out an action. That is, one's mind and mental states generate (pravartaka) actions. Then, he/she actually carries out the action. At that moment, his/her mind and mental states occur with (anuvartaka) the action momentarily. This state is called kṣaṇa-samutthāna.

jñāna 'Wisdom'; 'knowledge'.

kāma-dhātu 'The realm of desire'. This is one of the three Buddhist cosmological realms. Beings of this realm are characterized by desires for sensual pleasures and the things of the world.

<u>kāraṇa-hetu</u> 'Efficient cause'. It is one of the six types of causes.

<u>karmapatha</u> 'The course of action'. See <u>maula-karmapatha</u>.

<u>karmavâraṇa</u> 'Obstacle by actions'. Five types of eternally deadly sins are the obstacle for one to attain the sacred path. See <u>ānantarya-karma</u>.

<u>kleśa</u> 'Passion'.

<u>kleśâvaraṇa</u> 'Obstacle by passions'. Constantly arising passions are the obstacle for one to attain the sacred path.

<u>kliṣṭa</u> 'Defiled'; defiled by passions (<u>kleśa</u>).

<u>kṣaṇa-samutthāna</u> See <u>hetu-samutthāna</u>.

<u>kṣaya-jñāna</u> 'The knowledge of destruction'. It is an arhat's knowledge that he has completely realized the Four Noble truths.

<u>kuśala</u> 'Wholesome'.

<u>lakṣaṇa</u> 'Mark' or 'definig characteristic'. Each dharma has its own defining characteristic that sets it off from all other dharmas.

<u>mahābhūta</u> 'Great element'. There are four great elements: (1) earth (<u>pṛthvī</u>); (2) water (<u>ap</u>); (3) fire (<u>agni</u>) and (4) air (<u>vāyu</u>). Earth represents solidity (<u>khara</u>); water represents moisture (<u>sneha</u>); fire represents heat (<u>uṣṇatā</u>) and air represents mobility (<u>īraṇa</u>). These four great elements compose all other material forms (<u>rūpa</u>).

marana-bhava 'Moment of dying'.

maula-karmapatha
'Action itself'. An action is classified into three stages: (1) the state of preparation for carrying out an action (prayoga); (2) an action itself and (3) the result after carrying out an action (prstha).

mithyā-drsti 'Wrong view'. Five types of wrong view are enumerated as the following human proclivities: (1) the wrong view that there exists an individual person and something exists which belongs to that person (satkāya-drsti); (2) 'the wrong view which grasps extremes' (antagrāha-drsti); (3) 'the wrong view per se' (mithyā-drsti); (4) 'clinging to wrong view' (drsti-parāmarśa) and (5) 'clinging to wrong morality and religious vows' (śilavrata-parāmarśa).

naivasamjñānâsamjñā-āyatana
'Neither conceptual nor non-conceptual' state of mind. The highest level of the realm of formlessness (ārūpya-dhātu).

naiva-samvara-nâsamvara
'Intermediate state'. Unseen latent power which is acquired through neither wholesome actions nor habitually unwholesome actions.

nirvāna 'Emancipation'; 'release from the world of transmigration (samsāra)'. The final goal of emancipation for Buddhists.

nisyanda-phala
'Down-flow effect'. It is one of the five types of effects.

nivrta 'Concealed'; concealed by passions (kleśa).

<u>paramārtha</u> 'Absolute' or 'ultimate'. Buddhism establises the two types of truth: (1) 'Absolute Truth' or ultimate reality (<u>paramārtha-satya</u>) and (2) 'Conventional Truth' or realty in the worldly sense (<u>saṃvṛti-satya</u>).

<u>paryavasthāna</u> Extremely unwholesome, passionate desire.

<u>phala</u> 'Effect'.

<u>prajñā</u> 'Wisdom'.

<u>prāpti</u> 'Acquisition'; the force of acquisition. It is a dharma which is included in 'dharmas dissociated from the mind' (<u>citta-viprayukta-saṃskāra-dharma</u>).

<u>prātimokṣa-saṃvara</u>
See <u>saṃvara</u>.

<u>pratipakṣa</u> 'Opposite'; restraint.

<u>pratisaṃkhā-nirodha</u>
See <u>asaṃskṛta</u>.

<u>pratītyasamutpāda</u>
'Dependent co-arising'; the Buddhist concept of causal relationships.

<u>pratyaya</u> 'Necessary precondition'.

<u>pratyeka-buddha</u>
One who has realized enlightenment entirely by his own effort, without a Buddha's teaching.

<u>pravartaka</u> See <u>hetu-samutthāna</u>.

<u>prayoga</u> See <u>maula-karmapatha</u>.

prayoga-mārga 'The path of application'. There are four stages in the process of abandoning passions and realizing the truth: (1) the path of application: the state of preparatory practices for abandoning passions; (2) the path of immediate succession (ānantarya-mārga): the state of abandoning passions; (3) this state is immediately succeeded by the next state called 'the path of liberation' (vimukti-mārga): the state of completely abandoning passions and realizing the truth and (4) the final state is called 'the path of attainment' (viśeṣa-mārga): the state of attaining emancipation and willingly abandoning other passions.

pṛṣṭha See maula-karmapatha.

puruṣakāra-phala 'Effort effect'. It is one of the five types of effects.

pūrvakāla-bhava 'Lifetime'; the period from one's birth to one's death.

rūpa 'Form'; 'material form'.

rūpa-dhātu 'The realm of form'. A realm or realms closely connected with Buddhist meditative practices. These meditative practices are concerned with emptying human desire.

sabhāga-hetu 'Homogeneous cause'. It is one of the six types of causes.

sahabhū-hetu 'Mutual cause'. It is one of the six types of causes.

śaikṣa A novice or beginner in the practice of the path.

<u>sakṛdâgâmin</u> 'Once-returner'. The one who will possibly return to the realm of desire once before becoming an 'never-returner' (<u>anāgāmin</u>).

<u>samādhi</u> 'Concentration'.

<u>sāmantaka-dhyāna</u>
'Liminal meditation'. The Sarvāstivāda establishes the four types of meditation in the realm of form (<u>rūpa-dhātu</u>). There is a liminal meditation for each of the four types of meditation. The liminal meditation for the first meditation of the realm of form is especially called '<u>anāgamya</u>'.

<u>samaya-vimukta</u>
'Having a temporary emancipation'. An arhat who achieves the concentration of the mind and eradicates passions on a specific occasion. An arhat who has achieved the final stage of emancipation never falls from this state, and is called 'Having a fixed emancipation' (<u>akopya-ceto-vimukta</u>).

<u>saṃgha</u> 'The Buddhist community'.

<u>samprayukta-hetu</u>
'Conjunction cause'. It is one of the six types of causes.

<u>saṃskāra</u> 'Formation'; various conditioned states. It is one of the five aggregates (<u>skandha</u>).

<u>samskṛta</u> 'Conditioned'.

<u>saṃsāra</u> 'Transmigration'; the cyclic world of birth and death. It describes the state of unenlightened beings.

<u>samutthāna</u> The process of evolution of one's action.

samvara — The potential to perform wholesome actions. This unseen element (avijñapti) is acquired through faithfully following the Buddhist precepts (prātimoksa-samvara), meditation (dhyāna-samvara) and attaining the uncontaminated state (anāsrava-samvara).

samvrti — 'Secular' or 'conventional'. See also paramārtha.

sanidarśana — 'Visible'.

sapratigha — That which is effected when it is acted upon by something else. One of the factors which define something material (rūpa).

sarvatraga-hetu — 'All-pervading cause'. It is one of the six types of causes.

sāsrava — 'Contaminated'.

satkāya-drsti — 'The wrong view that there exists an individual person'. See mithyā-drsti.

śiksamānā — An apprentice nun, between 18 and 20 years of age, who receives pre-ordination training consisting of the six precepts.

śilavrata-parāmarśa — 'Clinging to wrong morality and religious vows'. See mithyā-drsti.

sīmābandha — 'Magic boundary'. In the Buddhist community, this designated region is prepared for the performance of a ritual or ceremony.

skandha — 'Aggregate'.

śraddhâdhimukta
See dṛṣṭi-prāpta.

śrāmaṇera — A male, Buddhist novice.

śrāmaṇerika — A female, Buddhist novice.

śrāvaka — A disciple of the Buddha.

srotāpanna — 'Stream-winner'. A sacred monk who has entered the path of cultivation (bhāvanā-mārga).

sukha — 'Pleasant'.

sūkṣma — 'Subtle'. It indicates that which is not apprehensible by the five sense-organs.

svabhāva — 'Essential nature'.

upapatti-bhava
'The state of embryo'.

upāsaka — A faithful layman.

upasampadā — 'Buddhist ordination ceremony'. A ceremony in which an initiate accepts the Buddhist precepts.

upāsikā — A faithful lay-woman.

upavāsa or upoṣadha
A Buddhist purificatory rite at which precepts are read out and any transgressions are repented. Buddhist laymen also take upon themselves for one day the special eight types of precepts.

upekṣā-saṃbhodhyâṅga
'Abandoning' or withdrawing one's thoughts from external objects, thereby keeping his/her mind balanced. This is one of so-called 'Seven meditative practices for attaining enlightenment' (sapta bodhy-aṅgāni).

vicāra — 'Investigation'. A function of the mind.

vijñapti — 'Manifested'.

vijñāna — 'Cognition'.

vimukti-mārga — See prayoga-mārga.

vipāka-hetu — 'Maturation cause'. This is one of the six types of causes.

vipākâvarana — 'Obstacle by retribution'. The following three types of retribution are obstacles to attaining the sacred path: (1) being born in the state of hell, hungry ghost and animal; (2) being born in the North-continent (uttarakuru) and (3) being in the unconscious state which is attained in the fourth meditation in the realm of formlessness (samjñin-deva).

visamyoga-phala
'Emancipation effect'. It is one of the five types of effects.

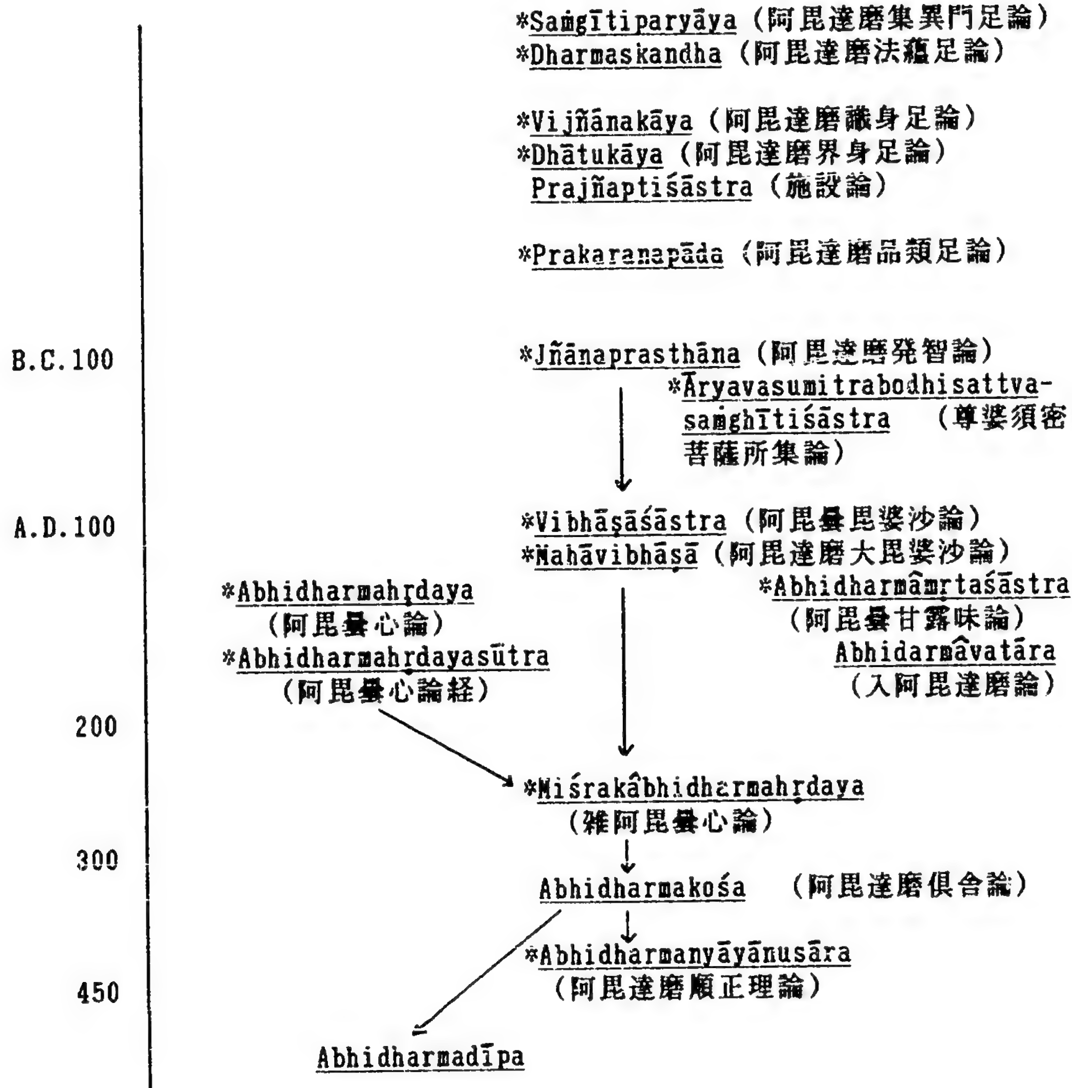
viśeṣa-mārga — See prayoga-mārga.

vitarka — 'Reflection'. A function of the mind.

# APPENDIX THREE

## CHARTS

CHART I: HISTORY OF SARVĀSTIVĀDA ABHIDHARMA WORKS

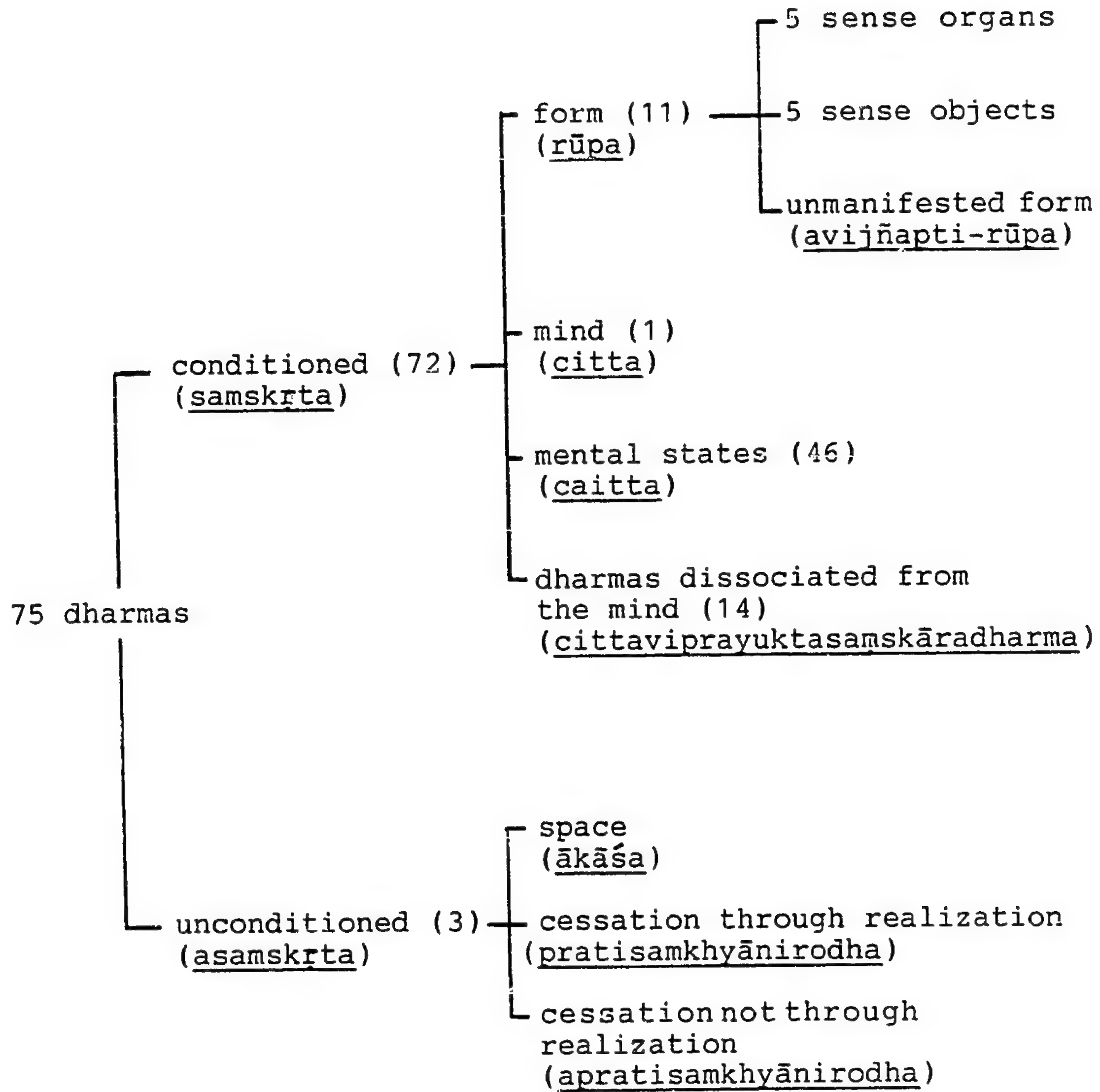



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* indicates a text which is extant only in Chinese translation.

See Hajime Sakurabe (桜部 建), Kusharon no kenkyu 倶舎論の研究 (京都：法蔵館、１９６８), pp.41-61.

CHART 2: FIVE CATGORIES OF 75 DHARMAS



## CHART 3: FIVE AGGREGATES AND SENSE BASES

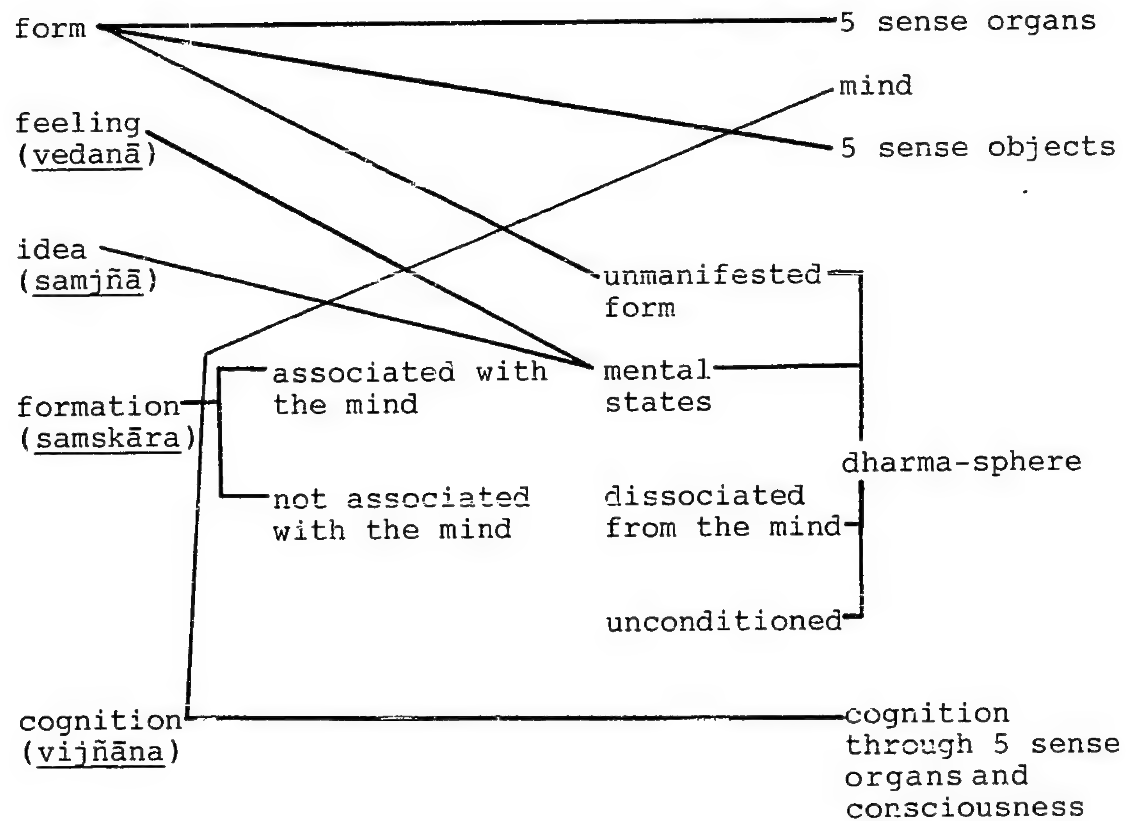
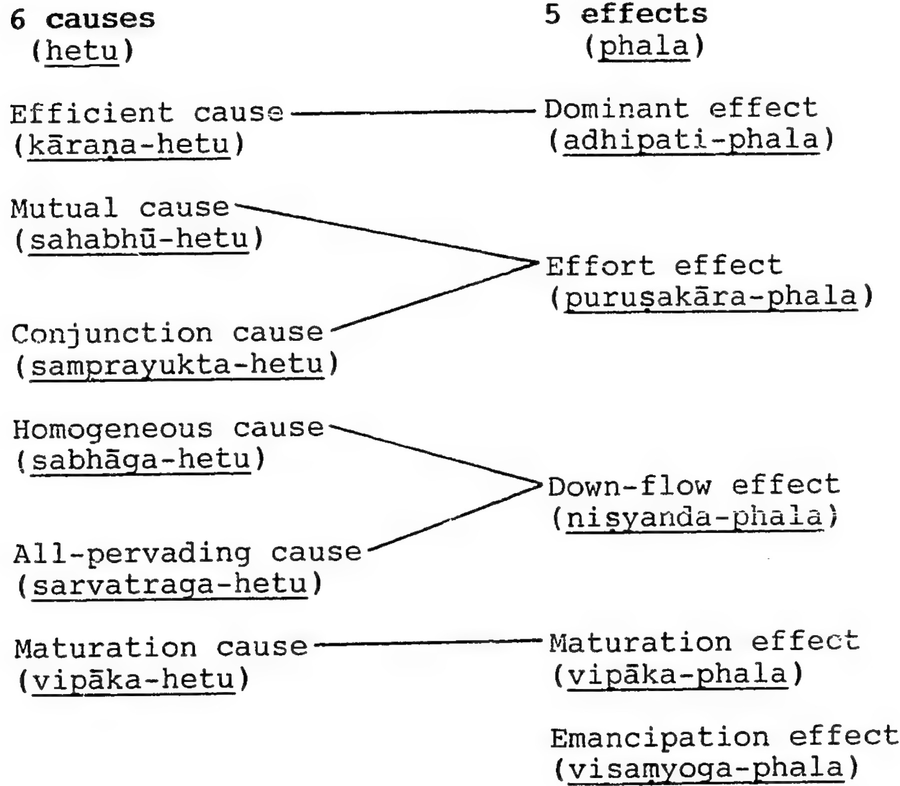
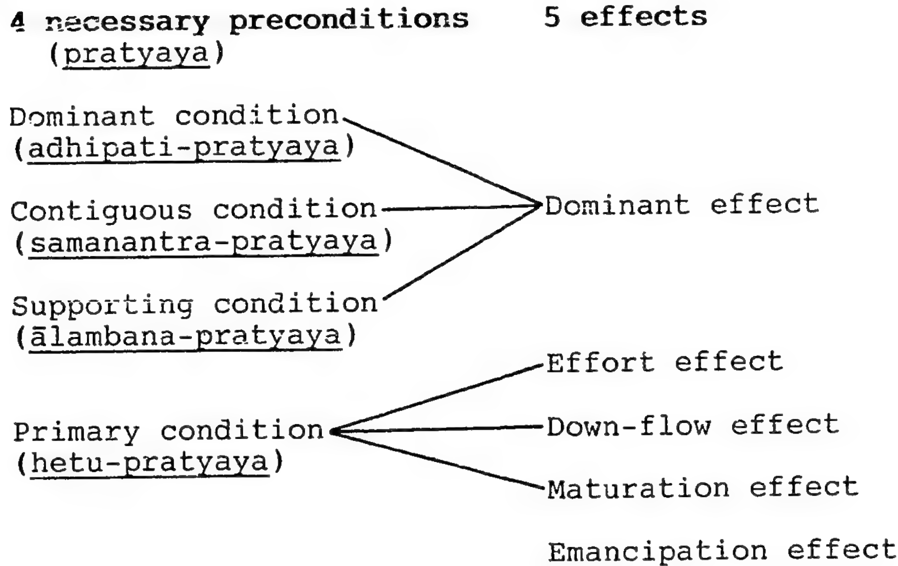
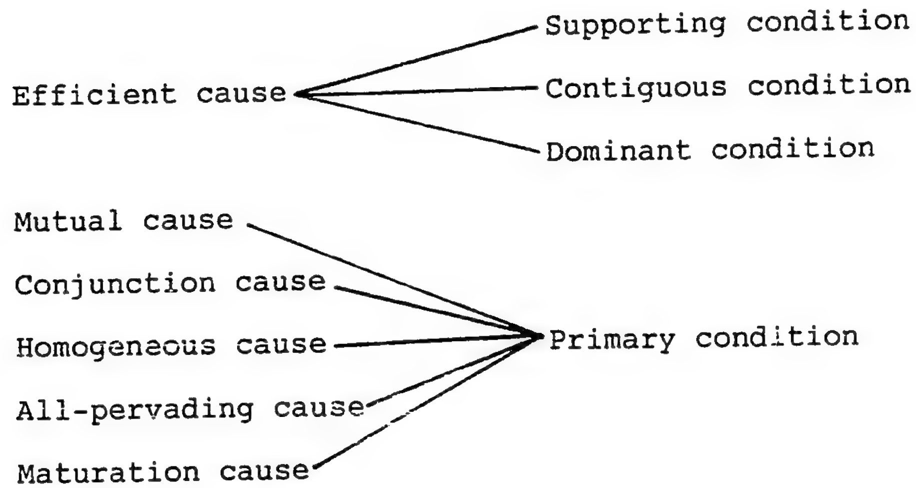


CHART 4: 6 CAUSES, 4 NECESSARY PRECONDITIONS & 5 EFFECTS




6 causes
4 necessary preconditions
Supporting condition
Efficient cause
Contiguous condition
Dominant condition
Mutual cause
Conjunction cause
Homogeneous cause
Primary condition
All-pervading cause
Maturation cause

# APPENDIX FOUR

## THE COMPARATIVE CHINESE TEXTS OF THE ABHIDHARMAHṚDAYA

### Introduction

This appendix contains the Chinese texts (kārikā and bhāṣya) of the Karma-varga, Abhidharmahṛdaya (AH). III; Abhidharmahṛdayasūtra (AHS). III; and Miśraka-abhidharmahṛdaya-śāstra (MAS). III. The three texts presented here are based upon the editions found in the Taisho Shinshu Daizokyo, vol. 28.

This appendix is meant to indicate my understanding of these three texts and is also presented here primarily as the basic 'evidence' for my translations of the AH. III and the MAS. III in Part Two of this study. Another important purpose is to give an informative outline of the Buddhist concept of Karma to Buddhologists as well as Sinologists.

I have compiled these three texts, dividing them into sections and paragraphs, in order that one may compare their doctrinal contents. The text in the upper column is the AH; the AHS is in the middle and the MAS is at the bottom. The numbers in blackets refer to the pages, column and lines cited from the Taisho shinshu daizokyo, vol. 28. In the compilation of the texts, the blanks indicate that parallel passages are not found in the work. This occurs

because of the development of Sarvāstivādin Abhidharma literature, from the AH of Dharmaśri through the AHS of Upaśānta to the MAS of Dharmatrāta.

| 阿毘曇心論<br>*尊者法勝造<br>*晉*太元元年僧伽提婆<br>*共惠遠*於廬山 譯 | *阿毘曇心論*經<br>*法勝論 *大德優波扇多*釋<br>高齊*天竺三藏那連*提耶舍譯 | 雜阿毘曇心論<br>*尊者法救造<br>宋天竺*三藏僧伽跋摩等譯 |
|---|---|---|
| **I. Introduction to Karma**<br>**1. General Introduction to Karma** | | |
| 已說諸行已性及由諸因緣生，今說此有因能莊飾果報，生種生差別可得，今當說<br>業能*莊飾世 趣趣在處處<br>*以是當思業 求離世解脫<br>業能莊飾世趣趣在處處者，三世於五趣中，種種身差別莊飾，是世莊飾非*唯業，是以當思業求離世解脫<br>(813b.14-21) | 已說諸行因緣力生，大觀察世間生滅差別，由於煩惱業因故生，當思彼業師欲廣說於業，是故說此<br>業莊飾世間 趣趣各各異<br>是以當思業 求離世解脫<br>業莊飾世間趣趣各各異者，如是一切世間五趣，種種身生，業能莊飾，當思彼業為世間因，生種種身，如世尊說衆生差別，由業所作，謂高下優劣，是以當思業求離世解脫，彼業自性種地成就善不善差別，為知彼故當勤思惟，<br>839c.1-15) | 已說諸行展轉因緣力生，彼諸行所起種種生生差別勝者唯業，彼業今當說<br>業能莊飾世 趣趣各處處<br>是以當思業 求離世解脫<br>業能莊飾世趣趣各處處者，如是一切五趣種種，性生種種業莊飾，以業為種，彼有芽生，業差別故生差別，如種差別故芽差別，是以當思業求離世解脫，業於受生勝故，是故欲背生死者當善觀察，<br>(888a.6-18) |

## 2. Threefold Division of Action

| | | |
|---|---|---|
| 身業及口意　有有之所造<br>從是生諸行　嚴飾種種身<br>身業及口意有有之所造者，謂身口意業生生所造作。從是生諸行嚴飾種種身。<br><br>(812b.22-25) | 思惟。問曰：何者彼業？云何思惟？爲世間因生種種身？答曰：<br>身口意集業　在於有有中<br>從彼生諸行　及受種種身<br>身口意集業在於有有中者，有三種業，謂身口意業。彼身所作或業依身名爲身業。若口所作名爲口業。意相應名爲意業。衆生世世造作身口意業，從彼生諸行及受種種身者，彼業生於諸行及外衆生壽命色力，罪福命等及受衆生種種身。此行有二種，謂衆生數非衆生數共不共。不共者，各各衆生業增上生。共者，一切衆生業增上生。如是地獄等五趣淨不淨種種業身受苦樂種種差別。以彼衆生種種，是故求解脫者必定應知是業<br><br>(839c.15-840a.2) | 問諸業。答<br>身口意集業　在於有有中<br>彼業爲諸行　嚴飾種種身<br>身口意集業在於有有中者，身業口業意業。此三業生種種果，衆生住於本有死有中有生有中。修集諸業。問云何立三業爲自性故，爲依故，爲等起故。若自性者，唯一業，謂語業。若依者，一切依身亦唯一業，謂身業。若等起者，一切從意起亦唯一業，謂意業。答此亦如是。三事故。彼自性者語業，以語即業故。依者身業，以業依身故，身作故，身合故，身運故。等起者意業。雖身業口業意業所起，然不共受名如眼識。問如所說業何所爲。答彼業爲諸行及受種種身。此說一切衆生增上果。謂外衆具名爲行，若衆生形相壽命等是彼業果。問若彼內外分種種相者，此云何爲四大種種相，爲造色種種相，爲業種種相。答三種悉有，生因依因建立因養因長因故。是四大種種相，自分因故，是造色種種相，報因故，是業種種相。雖外分無報因，然衆生作善行彼得好色好味，若作惡行得惡色惡味。以業種種故內外分亦種種。<br><br>(888a.18-b.13) |

## 3. Manifested Action and Unmanifested Action

| | | |
|---|---|---|
| 此業相今當略說<br>身業教無教　當知二俱有<br>口業亦如是　意業唯無教<br>身業教無教當知二俱有者，身業性二種有教性無教性，於中有教者，身動是善不善無記，善從善心生，不善從不善心生，無記從無記心生。無教者，若作業牢固，轉異心中此種子生，如善受戒人不善、無記心中，彼猶相隨，惡業人惡戒相隨。口業亦如是者，口業性亦二種。意業唯無教者，意業性一向無教。所以者何，不現故，思從相續故。<br>(812b.26-c.7) | 身業應當知　有教及無教<br>口業亦如是　意業唯無教<br>身業應當知有教及無教者，身業二種，謂有教及無教。彼有教者，謂身動。無教者，身動滅已，與餘識相應，彼相續轉，如受戒處，雖不善無記心，善戒隨生，如捕鳥等，雖善無記心，惡戒隨生。口業亦如是者，口業亦有二種，謂有教性無教性。意業唯無教者，意業唯無教性，非如色教，此業不可示他，故名無教；有言語故名教。<br>(840a.3-12) | 是業相今當略說<br>身業當知二　謂作及無作<br>口業亦如是　意業當知思<br>身業當知二謂作及無作者，身業二種作性及無作性。作者，身動身方便身作。無作者，身動滅已，與餘識俱，彼性隨生，如善受戒，穢汚無記心現在前，善戒隨生；如惡戒人，善無記心現在前，惡戒隨生。口業亦如是者，口業二種作無作性，如前說。意業當知思者，意業是思自性。有欲令意業是無作性，此則不然。意非作性，非色故，及三種故。無作亦名不樂，亦名離，亦名捨，亦名不作。以不作之名是無作。若言非業者不然，何以故，作故。若善不作不善，若不善不作善，亦名作。如捨殺生支，不以名捨故捨殺道，此餘事故名為捨。彼亦如是。又復作因故，作果故，見因說果，如世尊說：形質故是色，無作亦非色。以作是色故，彼亦名色，彼亦如是。<br>(888b.13-c.2) |

## II. Various Aspects of Action

### 1. Wholesome, Unwholesome and Indeterminate

問此五業幾善，幾不善，幾無記。答

故當知三種　善不善無記
意無教亦然　餘不說無記

故當知三種善不善無記者。身口教說三種善不善無記。於中善身教者，行禮持戒等善心作身動。不善身教者，殺生不與取非梵行等不善心作身動。無記身教者，無記心作身動，如威儀工巧伎術。如是口教善者，如不妄言等與善相應，隨時言等從善心生。口業不善者，如妄言兩舌惡口綺語等，從不善心生。口業無記者，從無記心生。口業意無教亦然者。意業無教亦三種善不善無記。善心相應思是善，不善心相應思是不善，無記心相應思是無記。餘不說無記者，餘有二身無教及口無教，彼二種善不善，無無記。所以者何，無記心羸劣，彼不能生强力業，謂轉異心中彼相似相隨。是故身無教口無教無無記。

(812c.7-23)

此五業中

有教當知三　善不善無記
意業亦如是　餘不說無記

有教當知三善不善無記者，身教口教當知三種善不善無記。善者謂行禮受戒等，善心起動身。不善者謂殺生等不善心起動身。無記者有二種，謂隱沒不隱沒。隱沒者謂穢污無記心起動身。不隱沒者非穢污無記心起動身，所謂威儀工巧。口教亦如是應當知。意業亦如是者，意業亦有三種。彼善心相應必善，不善心相應名不善，穢污無記心相應名隱沒無記，非穢污無記心相應名不隱沒無記。餘不說無記者，餘有二業謂身口無教，彼有二種謂善不善，[illegible]無記。何以故，羸劣故，以無記心羸劣故不能起强業。若與餘識俱與彼非相續，如執須摩那華雖[illegible]復捨之猶見香隨，何以故，香勢續生故，非如執木石等。已說彼諸業

(840a.12-29)

已說五業，如此業種種差別今當說

作當知三種　善不善無記
意業亦如是　餘不說無記

作當知三種善不善無記者，身作及口作，三種善不善無記。彼善者，淨心身口動，如施戒等。不善者，不善心身口動，如殺生等。無記者，無記心身口動。意業亦如是者，意業亦三種，善心相應是善，不善心相應是不善，無記心相應是無記。餘不說無記者，餘二業身無作及口無作，彼二種善不善，[illegible]無記。何以故，無記心羸劣故，强力心能起身口業，餘心俱行相續生，如手執香華，雖復捨之餘氣續生，非如執木石等。

(888c.2-15)

## 2. Actions and The Realms of Existence

| | | |
|---|---|---|
| 問無記業何業性何處繫答<br>色有無記二　隱沒不隱沒<br>隱沒繫在色　餘在於二界<br>色有無記二隱沒不隱沒者。身口業是色性以業色性故。二種隱沒及不隱沒。隱沒者。謂煩惱所起亦從諸煩惱生。異者是不隱沒。隱沒繫在色者。若隱沒一向繫色界。所以者何。思惟斷煩惱能起身口業。此欲界思惟斷煩惱一向不善。不以不善煩惱能起無記業。餘在於二界者。不隱沒無記業。亦繫在欲界。亦繫在色界。意業如心說是餘處分別。故今不說<br><br>(812c.24-813a.7) | 色無記二種　隱沒不隱沒<br>隱沒繫在色　餘在於二界<br>色無記二種隱沒不隱沒者。若色性業於無記者前已說。此有二種。當知隱沒不隱沒。隱沒繫在色者。若隱沒者。繫在色界梵世非上地。何以故。彼無記作心故。非在上地。下地煩惱起現在前。何以故。以離欲故。亦不在欲界。修道斷煩惱能起身口業。何以故。外門轉故。見道斷煩惱內門行故。不能起身口業。欲界修道斷煩惱但是不善。非不善煩惱能起無記業。餘在於二界者。若不隱沒無記繫在欲色二界。意業如心說。何以故。彼隱沒不隱沒通三界。<br><br>(840b.1-13) | 問已知五業思非色性。大地中已說故。餘業有何性。答<br>色性染不染　不染污五地<br>隱沒繫在色　不善在欲界<br>色者一切身業口業是色性。因四大故。彼身作可見有對。口作不可見有對。無作俱不可見無對。問身口業幾種。答染污不染污。彼色二種染污不染污。染污者煩惱所起。彼有二種。隱沒無記及不善。隱沒無記者。無報無慚無愧不相應。一果煩惱等起。不善者。有報無慚無愧相應。二果煩惱等起。不染污亦二種。善及不隱沒無記。善者得愛果。彼亦二種。有漏及無漏。此品後當廣說。不隱沒無記者。不隱沒無記心等起。謂威儀。工巧非報生。强力心能起身口業。報生心羸劣故不起。是故身口業非報性。若報生心能起身口業者。彼身口業亦應是報。但不爾。現在方便生故。若報生心不應名威儀。工巧。是故身口業非報。問幾地所攝。答不染污五地。欲界及四禪。此則總說。若善作唯至初禪非上地。問何故善身口作至初禪非上地。答彼心起身口作業。彼心粗故外向心起作業彼心。內向故覺觀起作業彼地無故。若無作者。五地欲界及四禪有無作禪律儀無漏律儀。不隱沒無記身作亦五地如前說。差別者。欲界作威儀。工巧心等起。色界作威儀心等起。彼無工巧心。 |

問已說上地無起作心。云何有作。答彼初禪力起作心現在前故起。若說善亦應爾者不然。以生上地下地善心不現在前。以彼劣故。隱沒無記在色者。若隱沒無記身口業在色界初禪非上地無起作心故。非生上地下地染污心現在前離欲故。亦不在欲界修道斷煩惱等起身口業。而欲界修道斷煩惱一向不善故。見諦斷心不起身口業。此品後當說。不善在欲界者。若染污中不善者。在欲界非色界。何以故。彼善心易得故。正受其業故。無無慚無愧故。無苦受故。不善者受苦受希局報。色無色界無。無有色界業受欲界報界異故。因果斷界故。已說身口業自性種地。

(888c.15-889a.24)

## 3. The Potential to Perform Wholesome Actions

### A. Prātimokṣa-saṁvara, Dhyāna-saṁvara and Anāsrava-saṁvara

身口業無教　當知善不善
三相禪無漏　調御威儀戒

身口業無教當知善不善者。業若色性於中若無教性是善不善。三相禪無漏調御威儀戒者。無教戒有三相。無漏禪生調御威儀。無漏者。謂戒道共俱行正語正業正命。禪生者。謂禪俱行離惡。調御威儀戒者。謂欲界戒

故於中

若教無教戒　略說有三種
無漏及禪生　依順解脫戒

若教無教戒略說有三種者。無教戒略說當知有三種。問曰云何。答曰。無漏及禪生依順解脫戒。無漏戒者與道俱生。謂正語正業正命。禪生戒者與禪俱生。謂離欲不離欲凡夫

謂無
作律儀當別今當說

若作無作戒　略說有三種
無漏及禪生　依別解脫戒

若。作無作戒略說有三種者。無作戒若律儀所攝。略說當知三種。問何者是。答無漏及禪生依別解脫戒。彼無漏戒與道一果道俱行。

(813a.8-14)

及衆人依順解脫戒者，謂衆聚和合，於彼士夫邊，啓請受得，此三種戒攝一切戒

(840b.13-21)

謂學無學禪生者，彼禪戒與禪一果禪俱行，正語正業正命，正命者，建立身業口業，無別體故，身業口業從無貪無恚無癡生，無恚無癡生者，名正語正業，無貪生者，名正命，雖一心中有三善根，以增上故說如食等，行如動風藥如等言，依別解脫。戒，者，謂受戒式叉尸羅隨轉亦有斷律儀，及雜品當廣說。

(889a.24-b.8)

B. The Relationship between The Potential and One's Mind

無教在欲界　　教依於二。有
當知非心俱　　謂餘心俱說

謂欲界無教，是非心共俱，所以者何，謂受。戒。雖善心不善心無記心隨行，而不與善不善無記共，俱故者，亦在欲界亦在色界，俱非心共俱，所以者何，由身故色界無教，及無漏與心共俱，所以者何，由心故此非餘心中隨行。

(813a.15-21)

問曰，
如是分別有教無教戒竟，何者與心俱生，何者不與心俱生，答曰

無教在欲界　　教依於二有
當知非心俱　　謂餘心俱說

欲界無教若順解脫戒所攝，及不攝，彼一切非心俱，不隨心轉義，問曰，何故不隨心轉，答曰，彼受戒已，不善無記心亦隨生故，不與善不善無記心隨轉，何以故，無心亦隨轉故，教者，欲色二界不隨心轉，何以故，屬身故，餘心亦有故，謂餘心俱戒者，除謂禪無漏戒，彼二種隨心轉，何以故，異心不隨轉故，以彼心力生二種，彼當隨心作隨順義，故彼二種過去過去成就，未來未來成就，現在現在成就。

問
是身業口業何等不隨心轉，何等隨心轉，答

無作在欲界　　作依於二有
當知非心俱　　謂除心俱說

欲界無作不隨心轉，謂受戒已不善無記心亦隨轉，亦不與善不善無記心隨轉，異相故，又復捉惡戒故，由作故，不定故，作者欲色界亦不隨心轉，由身故，非心一果故，謂除心俱說者，禪律儀無漏律儀是除，彼隨心轉，心一果故，由心故。

(889b.8-17)

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| | (840b.21-c.5) | |
| **C. The Acquisition of Potential** | | |
| 已分別諸業若成就業今當說<br>無漏戒律儀　見諦所成就<br>禪生若得禪　持戒生欲界<br>無漏戒律儀見諦所成就者，見諦謂無漏見。見苦諦初生無漏見時見於欲界苦諦是故一切聖人成就無漏戒。禪生若得禪者，謂得禪是成就禪戒。持戒生欲界者，若受戒者，故成就欲界戒。<br><br>(813a.22-28) | 已說業差別，若業成就今當說<br>無漏戒律儀　見實則成就<br>禪生若得禪　持戒生欲界<br>無漏戒律儀見實則成就者，謂從初苦法忍及一切聖人成就無漏戒，是戒在於六地，未來中間根本四禪，此色地亦無漏。彼未離欲見諦成就未來地戒。若離欲一切有學極少成就三地，或有六地。一切阿羅漢成就六地。禪生若得禪者，成就禪戒非餘，是戒在九地，謂禪近地中間四禪。若人若得諸地若凡夫若聖人，是得成就彼地戒。持戒生欲界者，若受戒者彼成就解脫戒，是戒欲界人得非餘趣。<br><br>(840c.6-18) | 已說建立業，成就戒今當說<br>無漏戒律儀　得道則成就<br>禪生若得禪　持戒生欲界<br>無漏戒律儀得道則成就者，得道謂一切聖道。從苦法忍乃至無生智，成就無漏律儀。此無漏律儀在六地，未來中間根本四禪。彼須陀洹斯陀含向及果，成就一地無漏戒。阿那含向或成就一地或六地。阿那含果或三地乃至六地。阿羅漢六地。禪生若得禪者，若得禪成就禪律儀，謂得不失此亦六地。持戒生欲界者，若受戒則成就別解脫律儀。此律儀謂欲界人非餘，無受分故。<br><br>(889b.17-28) |
| **III. Possession and The Three Time Periods**<br><br>1. Prātimokṣa-saṁvara;  2. Manifested Action | | |

| | | |
|---|---|---|
| 已略說成就，如過去未來，現在可得，今當說<br>謂住威儀戒　無教在於今<br>當知恒成就　或復盡過去<br>謂住威儀戒無教在於今當知恒成就者，若住威儀，從一切時成就無教戒，彼終不離至命盡所縛，或復盡過去者，或成就過去無教戒，若盡不失，謂初已盡是成就過去，過去者假名為盡<br>若有作於教　即時立中世<br>當知成過去　已盡而不捨<br>若有作於教即時立中世，若作身口教，爾時即成就現在教，現在者假名中世，當知成過去已盡而不捨者，若彼教已盡不失，爾時即成就過去<br><br>(813a.28-b.14) | 已略說成就差別，隨成就過去未來現在戒，今當說有三種人，謂住戒人，住非戒人，住非戒非非戒人。住戒人者亦有三種，以戒有三種故。彼者<br>若住解脫戒　彼無教現在<br>當知恒成就　或盡成過去<br>若住解脫戒彼無教現在當知恒成就者，若住順解脫戒，彼人從初剎那受無教戒，現在一切時成就彼現在無教，當次第相續乃至命未盡，何以故，要期分齊故。或盡成過去者，或有住順解脫戒，成就過去無教戒，謂已盡不捨。捨非有五因緣，後當說<br>若有作於教　成就於中世<br>彼盡而不捨　當知成過去<br>若有作於教成就於中世者，中世名現在。若人作身口教求受戒時，成就現在教戒。彼盡而不捨當知成過去者，盡者過去義。彼教盡時若不捨者成就過去教戒。此捨因緣如前說。略說如是初念教時，成就現在教及無教，彼後乃至教未盡未來，成就過去現在教及無教。此教盡已若不捨者，成就過去現在無教，教但成就於過去教，非現在教<br><br>(840c.18-841a.10) | 已略說成就戒，世分別今當說<br>謂住別解脫　無作於轉時<br>當知恒成就　盡不捨過去<br>謂住別解脫無作於轉時當知恒成就者，別解脫律儀現在無作戒當成就，念念得未曾得。盡不捨過去者，住別解脫律儀無作若滅而不捨則成就過去，捨事此品後當說<br>若有作於作　即時立中世<br>已盡而不捨　當知成過去<br>若有作於作即時立中世者，中世，謂現在住身口求受戒，爾時成就現在身口作，已盡而不捨，當知成過去者，若作盡不捨，爾時成就過去作，非現在，以作不念念相續生故<br><br>(889b.28-c.12) |
| 3. <u>Dhyāna-saṃvara</u> | | |

謂得禪無教　成就滅未至
中若入正受　教亦如前說

謂得禪無教成就滅未至者。若得禪彼成就過去未來。所以者何。如彼禪成就戒亦復爾。中若入正受者。現在假名中。彼若入定。○當爾時成就現在無教。所以者何。與定俱故。教亦如前說者。如作威儀戒。若作教爾時成就現在教。若不作教爾時不成就教。若盡不失爾時成就過去。若不盡設盡便失。爾時不成就。作禪戒亦復如是

(813b.15-24)

若得禪無教　成就滅未來
中若入正受　教亦如前說

若得禪無教成就滅未來者。若得禪者成就過去未來禪戒。如成就禪彼人無教。雖決定滅由彼勢力故初如是彼得過去。○如禪第二念等三世成就乃至未起禪。若起不捨成就過去未來

(841a.11-17)

若得禪無作　成就滅未至
中若入正受　作亦如前說

若得禪無作成就滅未至者。若得禪彼則成就過去未來禪律儀。若初得禪彼無始生死滅過去者今悉得之。中若入正受者。如禪正受現在。彼無作亦爾。隨心生故。作亦如前說者。如前別解脫作求時成就現在。若過已不捨。爾時成就過去非現在。住禪者作亦如是

(889c.13-21)

## 4. Anāsrava-saṃvara

悉成就當知　得道若未○生
中間在道心　盡不捨前世

悉成就當知得道若未○生者。一切得道成就未來無漏無教。所以者何。如彼無漏心成就戒亦復爾。中間在道心者。已今道若入於定。爾時即成就現在。盡不捨前世者前世是過去彼於此無教。若盡不失如得聖果。及退者成就過去無教

(813b.25-c.3)

無漏戒。與禪同故此中不說。已說禪戒亦說彼已。何以故。若有見諦教者彼人決定得於禪戒。故說禪戒即是說彼

(841a.17-19)

問若生色界。云何成就作。若世俗到色界色界諸天盡壞右邊。乃至未究竟爾時成就過去作

悉成就當知　得道若未○生
中間道在心　盡不捨前世

悉成就當知得道若未生者。一切聖人一切時成就未來無漏律儀。中間道在心者。若道現在爾時成就無漏無作律儀。盡不捨前世者前世是過去。若彼無作滅已不捨。是成就過去

| | | |
|---|---|---|
| | | (889c.21-890a.1) |
| 5. Unwholesome Actions | | |
| 若作惡不善　立戒成就二<br>至彼纏所纏　盡已盡當知<br>若作惡不善立戒成就二者，如此住戒律戒，或住禪戒或住無漏戒，或作不善因而纏所纏，爾時於不善中起無教，即成就教及無教。若非淨重纏不起無教，問幾時成就，答至彼纏所纏，若纏所纏隨可得成就，盡已盡當知者，彼纏若盡教及無教亦隨盡<br><br>(813c.4-11) | 若作不善業　住戒成就二<br>共煩惱纏俱　當知彼盡盡<br>若作不善業住戒成就二者，若人住別解脫戒若住禪戒，彼不見諸作於不善，增上纏時不善無教便起，彼人爾時成就不善教及無教。問曰，何者住禪戒作不善耶。答曰，若未離欲依未來禪得作不善。問曰，幾時成就無教耶。答曰共煩惱纏俱，是人乃至未捨於不善纏。當知彼盡盡者，若捨彼纏彼教無教亦捨<br><br>(841a.20-28) | 若作不善業　立戒成就二<br>至彼纏所纏　盡已盡當知<br>若作不善業立戒成就二者，謂住別解脫禪生無漏律儀，若以不善煩惱纏，起加捶等不善作無作。此則成就作無作。此說未離欲行不善故。問幾時成就，答至彼纏所纏，乃至纏未捨住非律儀。盡已盡當知者，若彼纏盡，作無作亦盡<br><br>(890a.2-9) |
| 6. Unwholesome Potential | | |
| 處不威儀戒　無教成就中<br>惡而不愛果　亦復過去盡<br>處不威儀戒無教成就中惡而不愛果者，若作不威儀戒，爾時成就不善無教，不善名不愛果，亦復過去盡者，滅非不滅<br>有教現於時　是說成就中<br>亦復盡過去　善於上相違 | 若住非戒處　無教成就中<br>當知不愛果　或復盡過去<br>若住非戒處無教成就中當知不愛果者，住非戒者所謂屠羊殺雞殺豬捕魚捕鳥等，是人於一切時成就現在不善無教，是人初發作業剎那時，即於一切衆生所成就不善戒 | 若住不律儀　無作成就中<br>能受不愛果　或復盡不捨<br>若住不律儀無作成就中能受不愛果者，住不律儀謂屠膾等，彼一切時現在成就不善無作，不善無作念念生故。或復盡不捨者，彼無作滅不捨則成就過去<br>若剎那住作　即時說中世 |

有教現於時是說成就中亦復盡過去者．教
謂如前說善於上相違者如作威儀戒說．不
善如是作不威儀說善至彼善心

(813c.12-21)

攝無教．若人初殺生時即得殺生所攝無教．
於後隨所殺生，更得殺生所攝無教．非律儀
攝戒先已得故更不重得．或復盡過去者．第
二念以去殺生．及非律儀攝無教．成就過去
現在．乃至不捨剎那謂過去者名盡

若剎那住教　是說成就中
亦復盡過去　善於上相違

若剎那住教是說成就中者．隨住教時成就
現在教剎那現在名剎那住．亦復盡過去者．
隨教剎那謂於過去未隱以來．是時成就過
去現在．若盡而未捨但成就過去．善於上相
違者．如作律儀說不善．如是作非律儀說善．
極淨信心作施等善．彼時善無教起彼捨此
亦捨

(841a.29-b.19)

已盡而不捨　善於上相違

若剎那作作即時說中世者．彼作不律儀者．
受不律儀時．成就現在作．已盡而不捨者．彼
作滅而不失．即成就過去非現在．不相續故．
善於上相違者．如作律儀說不善．住不律儀
說善

(890a.10-22)

## 7. Intermediate State

若處中所作　即成就中世
亦復過去盡　或二亦復一

處中者．不威儀亦非不威儀作是處中者．彼
如善作說善．或復二有教及無教．或一向教．
或善不善．或一

(813c.22-26)

若處中所作　是說成就中
亦復盡過去　或二亦復一

若處中所作是說成就中者．處中謂非律儀
非不律儀．彼若作善成就現在善教．若作不
善成就現在不善教．亦復盡過去者．是教若
滅未斷亦成就過去現在．若盡已不捨但成
就過去．或二者．或教無教過去現在．若極欲
作必定方便不捨．亦復一者．方便盡已但成

若處中所作　是則立中世
若盡而不捨　或二亦復一

若處中所作是則立中世者．處中．謂非律儀
非不律儀．若受善時心不淳淨．成就現在善
作．若作不善時不極煩惱．成就現在不善作．
若盡而不捨者．滅已不捨．彼成就過去作非
現在．不相續生故．或二者．若°善淳淨心．不

| | | |
|---|---|---|
| | 於現在無教·有人乃至命未盡來·成就現在無教不欲止故·<br><br>(841b.20-29) | 善極惱纏受·彼現在成就作及無作·亦復一者·謂第二刹那起唯無作現在·若過去現在分別·若善不善分別亦爾<br><br>(890a.23-b.3) |
| 8. <u>Indeterminate Action</u> | | |
| | | 隱沒不隱沒　二作俱非盡<br>及淨不淨等　一切無生說<br>隱沒不隱沒二作俱非盡者· 若隱沒無記及不隱沒無記作不成就· 過去最劣心等起故·餘勢不強故·若現在受作時則成就現在·刹那成就故亦不說無作·以無記無俱故·及淨不淨等一切無生說者· 若善不善隱沒無記及不隱沒無記作悉不成就·未來以無生·未來世無作故·<br><br>(890b.4-12) |
| IV. <u>The Wholesome Potential and Unwholesome Potential</u><br><br>1. <u>The Wholesome Potential and The Unwholesome Potential</u> | | |

問何等爲律儀不律儀。答

流注相續成　若及不善戒
於一切衆生　律儀不律儀

彼別解脫律儀者，謂受戒於一切衆生一切時戒不斷，或十二種或二十一種隨轉。不律儀者，謂住不律儀於一切衆生一切時惡戒不斷。問何等住不律儀。答十二種住不律儀。所謂屠羊養雞養猪捕鳥捕魚獵師作賊魁膾守獄呪龍屠犬司獵。屠羊者，謂殺羊。以殺心若養若買若殺，悉名屠羊。養雞養猪亦如是。捕鳥者，殺鳥自活。捕魚獵師亦如是。作賊者，常行劫害。魁膾者，主殺人自活。守獄者，以守獄自活。呪龍者，習呪龍蛇戲樂自活。屠犬者，旃陀羅。司獵者，王家獵主。若屠羊者，雖不殺餘衆生，而於一切衆生所得不律儀。何以故。若一切衆生爲羊像在前者，於彼一切悉起害心。一切衆生有作羊理故。若復無作羊理者，於彼亦有害心故得不律儀。如住慈心仁想普周，當知住餘不律儀亦如是。若王者典刑若聽訟官有害心者，悉屬不律儀攝。

(890b.12-c.3)

## 2. The Effective Period of Potential

問得律儀爲何時答

謂受律儀被　盡壽或日夜
不律儀盡壽　二俱無增受
謂受律儀戒盡壽或日夜者，受別解脫律儀
有二種，或盡壽者，謂七衆，七衆者，比丘比丘
尼式叉摩尼沙彌沙彌尼優婆塞優婆夷。日
夜者，謂受齋有二種時分，謂日夜及盡壽。
問不律儀復云何，答不律儀盡壽，謂不律儀
盡形壽，非日夜。問以何等故律儀得日夜非
不律儀，答彼無受性故，無有言我日夜受不
律儀者，以可猒賤故，善律儀有受性可欣慶
故。二俱無增受者，律儀不律儀俱無增受，半
月一月六月，善惡希望不究竟捨，日夜戒亦
如是，過者不然，無分，齋性故，二種分，齋前
已說，彼因緣故不律儀無日夜受，是因緣前
已說。

(890c.3-18)

## 3. The Acquisition of Potential

### A. Prātimokṣa-saṁvara

問別解脫律儀云何得，答
受別解脫戒　當知從他教
隨心下中上　得三品律儀
受別解脫戒當知從他教者，別解脫律儀從
他教得，若衆若人若法，衆者，謂白四羯磨受

具足。人者。謂善來。法者。謂佛及五比丘等。又問樂。謂須陀耶律毘婆沙說十種受具足。所謂自起。謂佛超升離生。謂五比丘善來。謂耶舍等師受。謂摩訶迦葉問樂者謂須陀耶受重法。謂摩訶波闍波提遣使。謂法與律師第五人。謂邊地十衆。謂中國三語三說。問何等四種得律儀。答隨心下中上得三品律儀。若下心受別解脫戒。彼得下戒。下心果故。若極方便行善。乃至離色無色界欲。種三乘種子。衆生種類相續。彼猶下品隨轉。若中心受戒得中律儀。若極方便行善。若不捨戒作諸惡行。彼猶中品隨轉。若增上心受戒得上律儀。乃至種類相續。猶增上隨轉。或有年少比丘得增上律儀。雖復阿羅漢猶成就下戒。有別解脫戒從下中從中上。謂先以下心受優婆塞律儀。次以中心受沙彌律儀。後以上心受比丘律儀。從中下上從上下中。謂住律儀。有於一切衆生起非一切。支非一切因。有於一切衆生起一切。支非一切因。有於一切衆生起一切。支一切因。有於一切衆生起一切因非一切。支者無也。彼衆生者。謂蠕動類。枝者。不殺生乃至不綺語。因者。下中上心。又說。無貪無恚無癡有於一切衆生起非一切。支非一切因者。謂下心受優婆塞戒。下心受沙彌戒。有於一切衆生起一切。支非一切因者。謂下心受三種戒。或中或上或二。有於一切衆生起一切。支一切因者。謂三種心受三種戒。是故於一切衆生起一切因非一切。支者無有也。若以初下心受日夜戒。次

中心受優婆塞戒，後上心受沙彌戒，謂言應說於一切衆生起一切因非一切。支者，此義不然，彼爲說語故說。問曰何等心得別解脫律儀？答：於一切衆生起慈心，若言我於此受不於彼受不得律儀，惡心隨故。即言我受不殺戒，以少分故是善業不得律儀。以別解脫戒普於一切，能不能所得律儀故。若異此者律儀應有增減。以能者生不能處不能者生能處故。如是有何過？謂非捨時應捨別解脫律儀應頓得別捨應不受而得別解脫律儀。於現在陰界入得衆生處所得故。非過去未來陰法數故。以是故應作四句。有陰界入得別解脫律儀，非禪無漏律儀者，謂於現在起前後眷屬及制罪。有陰界入得禪無漏律儀，非別解脫律儀者，謂於過去未來起根本業道。有陰界入得別解脫律儀亦禪無漏律儀者，謂於現在起根本業道。有陰界入不得別解脫律儀及禪無漏律儀者，謂於過去未來起前後眷屬。於生草等得。●于時捨者不然，生草處起故。謂能不能如是說者不然。衆生前後同性。生草等後非性。於此論阿羅漢般涅槃同此說。後非性故。此義擇品當廣說。

(890c.18-891b.16)

B. Dhyāna-saṁvara and Anāsrava-saṁvara

問云何得色界戒云何捨，爲根本禪得，爲除方便。答非一向根本禪。

色界中善心　得定威儀戒
是失彼亦失　無漏有六心

色界中善心得定威儀戒者，若得色界善心，或離欲或不離欲，彼一切得色界戒。所以者何，一切色界善心中戒常共俱。問云何失。答是失彼亦失。問無漏云何。答無漏有六心無漏戒。無漏六地心共得。問云何失。答是失彼亦失。六地者，未來禪中間禪根本四禪。

(813c.26-814a.6)

問曰，已說欲解脫戒，禪無漏戒云何得耶。答曰

色界中善心　得禪律儀戒
是捨彼亦捨　無漏有六心

色界中善心得禪律儀戒者，若有人得色界善心，或時離欲或不離欲，彼一切得禪律儀戒。一切色界善心戒常隨順，唯除六心，所謂眼耳身識及聞慧，心臨命終心起作業心。問曰，此云何捨。答曰，是捨彼亦捨，若捨色界善心亦捨於彼。無漏有六心者，彼無漏戒六心共得，所謂未來中間根本四禪，彼捨此亦捨。

(841b.29-c.10)

問已說別解脫律儀，禪律儀云何得。答

得色界善心　得禪律儀戒
是捨彼亦捨　無漏有六心

得色界善心得禪律儀戒者，若有得色界善心彼得禪律儀，以色界善心戒常隨故。除六心，初禪三識身心、聞慧心、起作業心、命終心，以不定故。定心戒常隨轉，以三識身心外向起故，起作業心亦如是，聞慧心名強起故，死時心羸劣故。第二禪第三禪第四禪有二不定心，謂聞慧心命終心。問無色界何故無戒耶。答彼無色性故，戒者是色，彼中無色無四大性故。若彼有四大者應有戒。無色界無四大故，戒者惡戒對治，非無色界惡戒對治，惡戒者在欲界，無色界四遠故。所謂彼遠行遠緣遠對治遠。根本禪一切比智品，謂非斷對治，然有持對治及遠分對治。若苦法智集法智有壞對治，根本禪攝故。未來禪有斷對治。若滅道法智根本禪攝者非壞對治，無漏緣故。問云何捨。答是捨彼亦捨。若失色界心，彼律儀亦失，由心故。問無漏律儀云何得。答無漏有六心。無漏律儀六地心共得，禪未來乃至第四禪，以六地有見道非上地，上地不度境界故。若依未來超昇離生修一地，見道無間等邊修二地等智，謂禪未來所攝及欲界乃至依第四禪超昇離生修六地，見道無間等邊修上地等智。問何故無色界無見道耶。答無忍及法智性故，無拘舍

爲善根故，掉無戒故，不緣欲界故。問禪律儀無漏律儀有何差別。答禪律儀有垢，無漏律儀離垢。又說禪律儀是根本禪戒，無漏律儀一切無漏戒。此應作四句。或禪律儀非無漏者，謂若不禪世俗戒。無漏律儀非禪者，謂未來中間無漏戒。亦禪無漏律儀者，謂根本禪無漏戒。非禪無漏律儀者，謂未來中間世俗戒。得四句亦如是。

(891.b.16-c.21)

## C. Unwholesome Potential

謂不律儀云何得答

若作及受事　而得不律儀
隨心下中上　三品惡戒生

若作及受事而得不律儀者，有二因緣得不律儀，謂作及受事。作者，謂不律儀家生，乃至未殺生未得不律儀。若殺生彼得不律儀。受事者，若生餘家作是言，我當作此業以自活。彼即得不律儀。問以何名住不律儀。爲具耶不具耶。答有說，不具亦名住不律儀，謂不律儀家生，彼性不能語而殺生，得身業性非口業。毘婆沙者說，如律儀不具足不名住律儀，不律儀亦如是。但以惡希望具故生不律儀家，雖性不能語，而以身表語義故從彼

得不律儀。問若住不律儀而受日夜律儀法，爾時得律儀捨不律儀。至明相出彼復捨律儀還得不律儀耶。答有說得。捨不律儀得律儀，捨律儀得不律儀。有說不得。若一身種類不殺生，乃至身種類識不得不律儀。無作無受故。捨不律儀得律儀，捨律儀得不律儀，亦非不律儀。問云何得不律儀。答隨心下中上三品惡戒生。若初以下心殺衆生，若受非彼得下殺生無作及下不律儀。謂於除一切衆生得不律儀所攝，彼後若以中上心殺生，彼得中上殺生無作不律儀。先已得從中上起亦如是。有住不律儀於一切衆生起非一切支非一切因。有於一切衆生起一切支非一切因。有於一切衆生起一切因非一切支。有於一切衆生起一切因一切支。有於一切衆生起非一切支非一切因者。謂以下纏殺衆生，若中若上而不作餘業道。有於一切衆生起一切支非一切因者，謂以下纏殺衆生，乃至綺語非中上。有於一切衆生起一切因非一切支者，謂以下中上纏殺衆生，非餘業道。有於一切衆生起一切因一切支者，謂以下中上纏殺衆生，乃至綺語。彼說不具足不律儀，不名住不律儀者。彼說於一切衆生起及一切支而因不定。

(891c.21-892a.28)

## 4. The Termination of Potential

### A. Prātimokṣa-saṁvara, Dhyāna-saṁvara and Anāsrava-saṁvara

問此戒幾時捨答

調御威儀戒　是捨於五時
禪生及無漏　二時得所說

調御威儀戒是捨於五時者，威儀戒五時捨，罷道犯戒死時，邪見增法沒盡。禪生及無漏二時得所說者，禪戒二時捨退及上生。無漏戒亦二時捨退及得果。

(814a.6-13)

問曰。如是諸戒彼何者戒，幾時捨耶，答曰

別解脫調伏　是捨於五時
禪生無漏戒　二時智所說

別解脫調伏是捨於五時者，謂捨自分學處時，捨戒時，斷善根時，二根生時，正法隱沒時捨。或有○人說，犯戒根本梵行時捨，問實者說有四時捨除彼二種，禪生無漏戒二時智所說者，禪戒二時捨退及度界地，無漏戒亦二時捨退及得果。彼退次第得果相似故不別說，有人別之彼三時捨

(841c.11-21)

問諸律儀幾時捨答

別解脫調伏　是捨於四時
若捨及命終　斷善二根生

別解脫調伏是捨於四時者，別解脫調伏當知四時捨。問何時。答若捨及命終斷善二根生，謂捨戒身種類滅善根斷二形生，持律者云，法沒盡時彼此戒結界羯磨一切息。阿毘曇者說，法沒盡時先所受律儀相續生不捨，未曾得律儀不得，是故說一切息。有說犯初衆罪名捨律儀，此則不然，若捨律儀者犯根本罪已還俗應得更出家。以捨律儀故，佛當非比丘者，以非第一義比丘故，此說無過也。犯初衆罪於別解脫律儀是比丘，於無漏律儀非比丘，諸說律儀有四時捨，齋律儀至明相起時捨，謂住律儀而犯律儀者，是犯戒非捨戒，當知彼人住持戒犯戒也，彼若悔者，即捨犯戒住持戒也，如富人負債名富者亦名負債者，若還債已唯名富者，彼亦如是

謂禪生律儀　當知二時捨
若起煩惱退　生上及下地

禪律儀二時捨。問何時。答若起煩惱退生上

及下地。謂離退時捨彼律儀。由離故及生上生下時
無漏戒律儀　是說三時捨
退及得勝果　增益根當知
無漏律儀三時捨。謂何時。答退及得勝果增益根。當知退者失勝功德。得果者。謂得須陀洹果乃至阿羅漢果。增益根者。謂信解脫得見到時解脫得不動。

(892a.28-b.28)

## B. The Others

問餘業云何捨。答
不善戒有二　善無色亦然
穢汚說一時　若業住於意
不善戒有二者。不作方便及死時善無色亦然者善無色業亦二時捨。善根斷時及上生。穢汚說一時若業在於意者。穢汚意業一時捨離欲時。

(814a.13-19)

問曰。非律儀云何捨。答曰
非律儀四時　如是善無色
穢汚唯一時　是說在於意
非律儀四時者。謂受戒時。得禪戒時。二根生時。捨自分相續時。彼戒非戒於三時捨。謂本勢過。希望止。方便息。是說捨戒非戒。應當觀察。問曰。已說色自性業。無色自性業復云何。答曰。如是善無色善無色業亦四時捨。謂得果時。退時。斷善根時。度界地時。穢汚唯一時。是說在於意者。穢汚意業於一時捨。謂離欲時。

(841c.21-842a.3)

問不律儀云何捨。答
不律儀四時　受戒及命終
逮得禪禪定　二根生亦然
不律儀四時捨。受戒時。捨身相續時。得禪律儀時。二根生時。問住不律儀者捨殺具名捨不律儀不。答名爲止業。若不受律儀不名捨。不律儀非對治故。如不服藥而捨病因病則隨生。問已知律儀不律儀捨時。彼俱離者作善戒惡戒。捨時云何。答
謂彼限勢過　及與希望止
亦捨於方便　是說善惡捨
彼俱離者。若善戒惡戒三時捨。謂限勢過。希望止。捨方便。限勢過者。若欲作善戒惡戒非

時先作齊限，雨限過則止。如因家輸勢極則住。希望止者，彼發心念言，彼更不作，捨方便者，息身口行。彼供養者作善行惡行。彼身種類無作隨生。謂作是誓言，不供養佛終不先食。若以香華讚歎敬禮。及餘種種日日供養。彼身種類無作隨生。有作是誓言，不施他乃至一摶終不先食。彼亦彼身種類無作隨生。若作定期施，若日若月若歲，作是誓言，我彼時作，即出少物以供彼用。彼彼身種類無作隨生。若起塔，若四方僧舍，若僧舍若別房，若園觀浴池，若橋船，如是等有三因緣，無作不斷，若希望若身若事。惡戒者彼亦作是誓言，我當日日於彼怨家常作不饒益事，若一打若一惡言，彼彼時不斷無作隨生。已說捨色業。無色今當說

善無色捨時　斷退生諸地
穢汚唯離欲　當知是意業

善無色捨時斷退生諸地者，若善有漏無色法三時捨，謂斷善根時，退時，生諸地時。穢汚唯離欲者，穢汚無色法離欲時捨。若此品對治生即捨此品。

(892b.28-893a.3)

## V. Ten Courses of Action

### 1. The Three Root-causes of Unwholesome Action

已說諸業性及成就，如此業世分種種分別，今當說

若業與苦果　當知是惡行
意惡行增上　貪瞋恚邪見

若業與苦果當知是惡行者，謂業是不善故說是惡行，不善者苦果，意惡行增上貪瞋恚邪見者不善思故，是意惡行，復三種說意惡行，貪瞋恚邪見

(814a.26-b.12)

已說業自性及成就，隨彼業世分無量門分別，今當說

若業與苦果　當知是惡行
復有意惡行　貪瞋及邪見

若業與苦果當知是惡行者，若業感不愛果當知是惡行，謂殺生等所有不善身口意業，及○後眷屬是謂惡行，隱沒無記無果報故不說惡行，復有意惡行貪瞋及邪見者，彼不善思是意惡行如前所說，復有貪瞋邪見業分，當知如業以果成因故，如女爲梵行垢，如是等已說

(842a.3-13)

已說諸業自性及成就，如此業世分種種分別，今當說

若業與苦果　當知是惡行
復有意惡行　貪瞋恚邪見

若業與苦果當知是惡行者，若身口業及思不愛報果生故，當知是惡行，問唯此惡行耶，答復有意惡行，謂貪瞋恚邪見不善思，是意惡行如前說，復有貪恚邪見

(893a.3-10)

## 2. Ten Courses of Action

此相違妙行　最勝之所說
若於中最上　是名爲十道

此相違妙行最勝之所說者，此相違一切善業及無貪無恚正見，若於中最上是名爲十道者，若於不善業中，若業最上者是說業道，如殺生不與取邪行妄言兩舌惡口綺語貪恚邪見，於中殺生者，衆生想欲衆生意斷他命求方便成業，不與取者，物他所有他想不與輒取，邪行者，婦女他○所有犯於道，若自所有時時犯非道，妄言者，異想意欺誑他說，兩

彼相違善行　最勝之所說
於中若增上　聖說十業道

彼相違善行最勝之所說者，與惡行相違當知悉是善行，謂一切善業意業無貪無瞋正見，於中若增上聖說十業道者，彼善行惡行業中，若增上業勝者說名業道，彼惡行中增上者名不善業道，若善行中增上者是善業道，不善業道者，謂殺生等七種及貪瞋邪見等，善業道者，謂離殺等七種，及不貪不瞋正見，或○行方便重非業道，或業道重，故如是說，殺生者，於彼他衆生想，作欲殺意欲害命

是相違妙行　最勝之所說
若於中增上　說名十業道

是相違妙行最勝之所說者，惡行相違悉是妙行，若身惡業悉是身妙行，若口惡業悉是口妙行，若意惡業○及無貪無恚正見悉是意妙行，隱沒不隱沒無記業，無報故非惡行非妙行，若彼不隱沒無記巧便者，如行行如說說，與此相違不隱沒無記及隱沒名不巧便，問一切善行惡行皆業道所攝耶，答若於中增上說名十業道，此諸善行惡行中增上業勝者是業道，彼妙行增者說善業道，惡行增

| | | |
|---|---|---|
| 舌者，以令他故親相離方便說，惡口者，以瞋於他不愛言，綺語者，不善心無義言，貪者欲界欲，瞋者忿怒，邪見者，謗因果。此三是業道，餘者非業道，謂此行方便求及飲酒等，不正業思煩惱者是根本業，此以彼十為道<br>(814a.26-b.12) | 方便，彼業究竟是名殺生。不與取者，於他物中作他物解，不與想欲劫奪意，取屬於己是名不與取。邪行者，於所行處非道非處非時，於非所行處行是名邪行。妄語者，異想誑他想言說是名妄語。兩舌者，穢污心欲破壞他語業是名兩舌。惡語者，以瞋恚心，他不愛語說是名惡語。若見貪等被纏，不善語無義語非法語，是名綺語。貪者，愛他資財惡欲是名為貪。瞋者，增上瞋恚壞他心過惡是名為瞋。邪見者，謗無因果是名邪見。此為十不善業道，與此相違名善業道。餘業不名業道，謂此業道後方便，及飲酒打拍等惡行，禮拜等善行離飲酒思，如是等是業非業道。問曰業道有何義，答曰是業是道故名業，道又業之道故名業道，業道業道故名業道，七業亦業亦道是思之道故，三是業道此非業義。問曰何故諸煩惱中，此貪等三說是業道非餘。答曰增上惡故自煩惱他故，此極過惡餘不如是，彼對治不貪等自道，於此業道攝不善業。<br>(842a.14-b.15) | 者說不善業道，若言不定者不然，以根本業道多增上極過惡故，極恐怖故，非究竟故，是故說增上者是根本業道。<br>(893a.11-24) |
| A. <u>The Three Unwholesome Courses of Body-action</u> | | |

問何等爲業道、答
殺生乃至邪見。彼殺生今當說
有欲殺生心　衆生想殺生
是名爲殺生　盜婬亦如是
有欲殺生心衆生。想殺生者、謂欲殺他衆生、定不定衆生起衆生想。殺彼衆生名作無作。

或復一向名無作。是身業殺生非除不具自作者。口語及仙人意所嫌而殺、謂是口意業自性者不然。業自性異故、非不究竟故。若謂有心無心殺彼衆生俱應得殺罪。如觸火食毒者不然、非學故。若手執刀若手擲刀、若有心若無心、觸火不燒、若呪若藥雜毒服者、若有心若無心不死。殺生不如是、是故非學。若復謂於火毒得不燒不死因緣而殺生不得不殺因緣者不然、得不惡心故。如彼刀呪衆藥等是不燒不死因緣。不惡心是不殺因緣亦如是。以不惡心殺生則非殺生。如執刀觸火不燒。問無心者衆生不死耶。答死。雖殺生不得殺罪。無惡心故。雖逼迫他不得殺罪。謂此非說者不然。如不逼迫不攝他而罪福長養故。謂斷善根得惡心。是故不非說。盜者物他所有他物想知不與欲取。取作己有想名作無作。或一向名無作。是身業盜。邪婬者。父母等護起護想道非道行無護者非處非時。是不應行而行名作無作。是身業邪婬

(893a.24-b.19)

## B. The Four Unwholesome Courses of Speech-action

| | | |
|---|---|---|
| | | 謂彼異想說　別離不軟語<br>無義不[illegible]誠說　是則口業道<br>見聞等事顚倒不顚倒覆藏想起名作無作。或一向名無作。是口業。妄語。或身動或默然。謂布薩事。是亦名妄語。若言身意業性者不然。業性異故。若身口業故。譬如著身若身。放作者是身業。譬如什眼更後身觸得長等。譬如受戒時口作得身業。譬如受具足時若默然若無心得身業。別離者。若壞若不壞欲壞想。若已壞不令和合。名作無作。或一向名無作。是口業兩舌。不軟語者惱亂心若惱不惱名作無作。或一向名無作。是口業惡口。無義不誠語者。不善心非義非時不應法言。隨入一切口惡行。如無明隨煩惱。如普發語字<br><br>(893a.24-b.19) |

## C. The Three Unwholesome Courses of Mind-action

| | | |
|---|---|---|
| | | 衆生相違害　是名為瞋恚<br>他物己想貪　邪見謂何見<br>衆生相違害是名為瞋恚者。於他衆生惡心 |

欲殺欲打，與瞋恚相違，是名瞋恚。他物己想貪者，愛他物欲爲己有想名爲貪，是一切欲界貪。邪見謂何見者，於諸等作撥見名爲邪見。

(893c.6-12)

## 3. The Cause of Unwholesome Courses of Action

問何業道誰究竟。答

殺生與惡口　及瞋恚業道
皆由瞋恚成　衆生處所起

殺生與惡口及瞋恚業道皆由瞋恚成者，殺生惡口瞋恚當知從瞋恚成，究竟時由要與瞋恚俱。問從何處生。答衆生處所起。此三業道當知從衆生處所起

身二業及貪　貪欲所究竟
皆由貪欲成　衆具處所起

身二業及貪貪欲所究竟皆由貪欲成者，偷盜邪婬及貪，是三業道當知貪究竟。問此復何處起。答衆具處所起。此三業道當知從衆具處所起

謂有餘口業　是皆三所成
從名處所起　明智之所說

謂有餘口業是皆三所成者，妄語兩舌綺語當知從貪欲瞋恚愚癡究竟。問彼復從何處

起。答從名色所起明智之所成。此三口業道當知從名起

邪見名色起　亦從愚癡成
一切諸業道　三種爲方便

邪見名色起亦從愚癡成者。問邪見從名色處所起。問此誰究竟。答亦從愚癡成。此邪見當知從愚癡究竟。

(893c.12-894a.6)

## 4. Unwholesome Actions and The Three Unwholesome Roots

問一切業道方便如根本究竟爲有異耶。答一切諸業道三種爲方便。一切十不善業道。貪欲瞋恚愚癡爲作方便。貪殺者爲皮肉筋骨等故殺。爲己故或爲親友故。瞋恚殺者。殺怨家及怨親友。令非愛惱。愚癡殺者。言殺諸蚊蟲等因緣無罪。以害人故。殺諸危嶮等因緣無罪。爲人食故。波私國說。如父母老若患病困殺因緣無罪。貪盜者。盜所須物爲己他故。瞋盜者。若盜怨若怨親物令非愛惱。癡盜者。如婆羅門說一切地所生物悉屬婆羅門。婆羅門弱少故剎利等受用。是故婆羅門若自取己物無罪。而彼取時作他物想。故名盜。貪邪婬者。於衆生所貪心方便。若他所受及自所受。若爲財利非

貪方便則瞋恚起，謂於怨家及怨親所受。癡邪婬者，如或婬結野田常衆道路女人，一切衆生悉共受用。如婆羅門說婆羅門應有四婦，刹利應三，毘舍應二，首陀羅唯一。口業若貪起當知從貪生，若恚起當知從恚生，若癡起當知從癡生。貪者若貪次第起是即從貪生，若瞋所起是從瞋恚生，若癡所起是從愚癡生。瞋恚邪見亦如是。

(894a.6-27)

## 5. Manifested and Unmanifested Actions

問云何業道定是作無作非耶？答：

根本業無作　　或復說有作

方便終則異　　貪不貪等起

根本業無作或復說有作者，色自性七業道定無作，或復作邪婬定有作，以自究竟故。非他餘業道不定，若自作則有作，若使他作者一向無作。問頗非身作而得殺生耶？答有，謂口作。頗非口作而得妄語耶？答有，謂身作。頗非身口作而得二罪耶？答有，謂仙人起惡心，謂布薩事。若欲界色性善業道定有作及無作，除無漏律儀唯無作非作。由心故，方便者有作，若淨心及極利纏作有無作，若

不淨淨心及不極利疑作者。唯有作無無作。
終則異者，業道終唯無作，作業已息故。

(894a.27-b.12)

## 6. Action, Preparation and Result

問何
等爲業道方便，何等爲終。答殺方便謂屠羊
者若捉若買若牽來，一打，二打，乃至命未斷
悉名方便。○當斷命時刹那頃作及無作，是
根本業道。後乃至於是處不淨身所作及○無
作，是殺生○終。乃至綺語亦如是是名爲終。
貪恚邪見無方便現在前則是根本起，有說。
身口業道一切十業爲方便及終。此云何，如
欲殺彼衆生殺此衆生爲因然後殺彼。謂殺
生祈請助力殺彼，或劫他財以資殺事，或婬
彼所○愛令殺其○主，或○於彼知友妄語惡口
兩舌綺語以離其親，或貪彼財，或復瞋彼，或
起邪見長養殺法後殺彼子，復婬彼婦，次第
乃至十不善業道，當知是終。如是一切當當
知，貪不貪等起者，不善業道貪恚癡爲方便
亦爲終。善業道以不貪不恚不癡起，捨不善
業道方便即是善業道方便。捨根本即是根
本，捨終即是終。問此云何，答如沙彌受具足
入戒場周匝禮僧未○和上受衣缽白一羯磨

乃至二刹那，皆是方便。第三刹那彼刹那頃作及無作，是根本業道。次說四依。如是乃至於是處身口所作及無作，是名為後。

(894b.12-c.3)

## 7. Various States and The Unwholesome Courses of Action

問何處

有幾業道。答

地獄五業道　散語•曰後四

除方具有十　及除惡趣天

地獄五業道者，地獄衆生有五不善業道，惡口綺語貪瞋邪見。無相殺故無殺業道。無受財故無盜。無執受女人故無邪婬。異想說故名妄語，彼無異想故無妄語。常離故無兩舌。為苦所逼故有惡口。不許說故有綺語。貪及邪見成就而不行，瞋恚者俱有。散語•曰後四者，有後四不善業道。壽分定故無殺生。無受財故無盜。無執受女人故無邪婬。欲行欲時將彼女人往諸樹下，樹自曲枝而覆其上，然後行欲去已還復。若樹不覆並愧而散。無欺他故無妄語。常和故無兩舌。⊕柔軟故無惡口。有歌詠故有綺語。意業道雖成就而不行。除方具有十者，除散語•曰，除三方有十業道，或不作依所攝，或離不作依所攝。及除

惡趣天者。畜生餓鬼及欲界天有十業道。離
不律儀雖天不害，天而害餘趣。又說天亦有
殺手足斷而還生。若斬首等中殺則死。故轉
相殺等。乃至十業道一切悉有。色無色界無
有不善業道。

(894c.4-26)

## 8. Various States and The Wholesome Courses of Action

問何處有幾善業道。答

地獄俱盧曰　有三善業道
等現於無色　彼悉成就十

地獄俱盧曰有三善業道者。地獄有無貪無
瞋正見。俱盧曰亦爾。等現於無色者。無色
界即此三現在前行。彼悉成就十者。無色界
聖人成就無漏十善業道

如此亦復異　謂色界律儀
畜生餓鬼異　餘如是亦異

如此亦復異謂色界律儀者。色界攝律儀所
攝具十善業道。亦成就亦現在前。聖人生彼
則有無漏業道。畜生餓鬼異者。畜生餓鬼亦
有十善業道。離律儀亦。離不律儀。餘如是亦
異者。閻浮提弗婆提瞿陀尼及欲界天說餘。
彼有十善業道。是律儀所攝。或離律儀。謂

欲界天唯有綺語律儀。

(894c.26-895a.12)

## 9. Volition and The Courses of Action

### A. Unwholesome Courses of Action

問幾不善業道一
時與思。俱轉答

不善業道起　一與思俱轉
二三乃至八　當知次第增

此身自性三不善業道。彼一一與思俱轉，謂殺生偷盜邪婬二俱轉者，殺他奴生而盜取。三俱轉者，謂二使已自行邪婬，以此行自究竟非他故。若彼種類和合者則一切俱究竟。口業道一俱轉者，謂綺語。二俱轉者，攝妄語非時說綺語，攝欲別離說非時說綺語，攝惡口說非時說綺語。三俱轉者，攝欲別離說妄語非時說綺語，攝惡口妄語非時說綺語，攝惡口欲別離說非時說綺語。四俱轉者，攝欲別離妄語惡口非時說綺語。意業道者，一一俱轉，行別故不二。如是五六七八俱轉。謂六使自行邪婬，不由他故。若彼種類和合者則一時俱究竟及貪現在前，如是八不善業道與思俱轉。

| | | |
|---|---|---|
| | | (895a.12-29) |
| B. <u>Wholesome Courses of Action</u> | | |
| | | 問幾善業道一時與思俱<br>詩答<br>所謂善業道　二三及與四<br>六七九與十　一時思俱轉<br>欲界善五識身現在前，初靜慮地三識及依無<br>色殘智無生智，此二善業道與思俱轉，謂無<br>貪無瞋，欲界善意識現在前，色界不定心及<br>無色界，又依無色無漏正見三事與思俱轉，<br>從婆塞及沙彌染污及無記心受律儀，四即<br>此善五識作，六即此善意識作及比丘染污<br>無記心非心，七比丘善五識作，若依靜盡智<br>無生智俱心，九即此比丘善意識作及色界<br>定心依靜無漏正見現在前，<br>(895a.29-b.12) |
| 10. <u>Various Effects</u> | | |
| | | 十善業道與思<br>俱轉，問何業道有幾果，答 |

一一果有三　所謂爲報果
依果及增上　是名業道果

一一業道皆有三果。謂報果依果增上果。彼業道修習多修習生地獄中是報果。從地獄出來生人中受相似果。謂殺生者短壽。盜者失財。邪婬者妻不貞良。妄語者惡名譏。論兩舌者親友乖離。惡口者常聞惡聲。綺語者言語不正。貪者增貪。瞋者增瞋。邪見者增癡。是爲依果。此諸業道增上果者。謂衆具憔悴。無有光澤。多遭霜雹塵垢污穢臭穢不淨。居處險曲。茨棘惡刺果實苦澀。少微細極大苦。惱無有樂果。問云何果相似。答

苦他惡道苦　傷壽則短壽
外具不光澤　壞彼光澤故

苦他惡道苦者。謂殺生命彼受苦得惡道苦。此是相似。問殺何等陰。爲色陰耶。爲五陰耶。答有說。色陰以色可斷壞故。四陰非觸。有說。五陰四陰雖非觸。彼依色陰轉。殺色陰亦殺彼。如瓶破則失乳。問爲殺無記爲三種耶。答有說。無記以無記受刀杖故。餘。二非觸。又說。一切三種如前說。問殺何陰過去耶未來現在耶。若過去者彼已滅。若未來者不可得。若現在者彼剎那頃不住。答有說。未來現在世作壞未來和合。又說。未來現在以現在受刀杖不相續陰滅。傷壽則短命者。謂彼殺者斷彼命故而得短壽。外具不光澤壞彼光澤故者。謂彼殺者壞彼光澤故。所得衆具悉不光澤。一切業道隨其所應當知。盜及邪婬雖不令彼苦。以壞希望故。如不別離亦名

| | | |
|---|---|---|
| | | 兩舌。彼疑不悟亦名惡口。<br><br>(895b.12-c.14) |

# VI. Various Divisions of Action

## 1. Action and The Time of Its Retribution

| | | |
|---|---|---|
| 若業現法報　次受於生報<br>後報亦復然　餘則說不定<br>謂業能成現法果時則不定。<br><br>(814b.13-15) | 略說二種，謂定不定。定有二種，報定時定。時定有三種，問曰云何。答曰<br>謂現法果業　次受於生果<br>後果亦復然　當知時各定<br>若業於此生作，即此生熟，名現法受業。若業次生熟者，名生受業。過次生後餘生熟者，名後受業。此等三種名時決定。報決定者，報決定熟非時決定。若得因緣便熟，餘名不定。<br><br>(842b.15-22) | 四已說業道分，竟<br>別今當說<br>謂現法果業　次受於生果<br>後果亦復然　當知分各定<br>三業現受、生受、後受。現法受業者，若業此生作，即此生熟，名為現受。若第二生熟者，名為生受。第三生後熟者，名為後受。或有欲令四業，謂前三及不定受。前三者不轉，不定者轉。轉者謂持戒等護故。譬喻者說，一切業轉乃至無間。彼說，若無間不轉者，亦無有越第一有。若越第一有者，故知無間業亦轉。彼有說現法業不必現報熟，若熟者現法受，非餘。如是說者，說八業現法報，或定不定乃至不定受業亦如是。是故彼說分定熟不定應作四句。或分定熟不定，或熟定分不定，或分定熟亦定，或非分定亦非熟定。問此四業幾一身種類種。答三，除現法受。欲界四種業種， |

色無色界亦如是。地獄趣四種不善業種。善業三種，除現受業。除趣俱四種。生欲界凡夫欲愛未盡。欲界四種。若欲愛盡梵天受未盡，若不退種性法者，欲界三種，除生受。梵天亦三種，除現受。若退種性法者梵天如前說。欲界四種善業種，如是隨其義一切地生凡夫聖人亦如是說。

(895c.14-896a.8)

## 2. The Threefold Division of Action

問如世尊說三業樂報苦報不苦不樂報。此云何答

若欲界中善　及色界三地
是應有樂報　受者定不定

若欲界中善及色界三地是應有樂報者。欲界善業生報與樂俱。及色界初禪第二第三亦生報與樂俱。此總說樂報。問此亦是定耶答受者定不定。若定若不定是四地中。善一切有樂報

生不苦不樂　謂在於上善
若受於苦報　是說不善業

生不苦不樂謂在於上善者。第四禪地善業及無色中是不苦不樂報。是生報與不苦不樂俱。於中無樂痛。若受於苦報是說不善業

問曰。如世尊說樂受等三業。云何差別。答曰

欲界中善業　及色界三地
是說為樂受　此亦定不定

欲界中善業及色界三地是說為樂受者。欲界中善業能生與樂俱行報。色界初禪二禪三禪地中。亦生與樂俱行報彼總說樂受。問曰。此業亦○時定耶。答曰。此亦定不定。若定若不定。此四地中善業悉名樂受。此是樂受所攝果報。故名樂受

生不苦不樂　彼在於上善
若受於苦報　是說不善業

生不苦不樂彼在於上善者。若第四禪及無

已說現受等。樂受今當說

欲界中善業　及色界三地
說名為樂受　此亦定不定

欲界中善業及色界三地說名為樂受者。欲界善業得樂受及樂具報。色界乃至第三禪業得樂報。問禪中間業得何等報。答有說。初禪樂報。此非說。以阿毘曇說。或業得心受非身耶。答有善無覺業。又說禪中間業不得受報。唯有色心不相應行。問此分亦定耶。答此亦定不定。若定若不定此四地中善皆有樂報

得不苦不樂　是說為上善
若受於苦報　是說不善業

| | | |
|---|---|---|
| 者，不善業是善報，必與善報俱受報此亦定不定如上<br><br>(814b.15-c.1) | 色界善業名不苦不樂受，彼業能生不苦不樂俱行報故。若受於苦報是說不善業者，謂不善業名為苦受，彼業能生苦受俱行報，故此業亦定不定。<br><br>(842b.23-c.10) | 得不苦不樂是。此為上善者等四種地善業及無色地善業說不苦不樂報，以彼得不苦不樂受及衆具故。問下地何故無不苦不樂報耶？答有說下地能而彼受細故，下地不寂靜而彼受寂靜故。若下地作善業皆為樂受故，無有求不苦不樂受者，雖不求苦報，以求樂故作惡行，是故雖不求而受苦報。若受於苦報是說不善業等，不善業說苦報，苦受果故。非獨業受報，四陰五陰亦受報，但業勝故說業受報。當知此亦定不定。問幾種受？答<br>所謂自性受　相應與報受<br>現前及境界　是說五種受<br>五種受謂自性受、相應受、報受、現前受、境界受。自性受者，受也。相應受者，受相應法。報受者，樂受等業。現前受者，現在受。如大因經說：若樂受現在前時，二受則滅。境界受者，眼觸生受，色是彼緣。此五種受中當知說報受非餘。<br><br>(896a.8-b.10) |

## 3. The Fourfold Division of Action

| | | |
|---|---|---|
| 問世尊說四業，黑黑報，白白報，黑白黑白報，不黑不白無報。此云何？答<br>色中有善業　是白有白報<br>黑白在欲界　黑報說不淨 | 問曰：如世尊說，黑黑等四業，云何分別？答曰<br>若色中善業　是白是白報<br>黑白欲界中　二黑說不淨 | 問世尊說黑報等四業，云何建立？答<br>色有中善業　是白有白報<br>黑白在欲中　俱黑說不淨 |

色中有善業是白有白報者，色界善業是白報一向不穢汚故，及離不善故彼一向極妙報，是謂白有白報。黑白在欲中者，欲界善業黑白黑白報。所以者何。是不善所壞羸劣故故說黑白。彼雜受報愛不愛故說黑白報。黑報說不淨者，不善謂不淨是黑增惡故。惡報故是說黑報

若思能捨離　是盡無有餘
彼在無礙道　謂是第四業

謂道能滅此三業是無礙道。若有思此思是第四業。於中四思思惟道滅。第二業十三有二道，見諦道四思惟道九。是無漏思不增惡故不黑。不受五業故不白。與無明相違故無報

(814c.1-18)

若色界中善業是白是白報者，色界中善業是白，一向無惱故，彼報亦白，一向可愛故。黑白欲界中者，欲界善業雜於不善故名黑白。彼無一業黑白二報雜受。問曰，若報非黑云何名黑？答曰，以不愛故名之為黑，愛者名白。二黑說不淨者，不善業名黑，不可愛故。彼黑還生黑報

若思能破壞　彼諸成就業
無礙道相應　是說第四業

若道能斷彼三種業，謂無礙道攝十七學思，是第四業此不可呵故名不黑。無有染污故名不白。與流轉相違故名無報。彼見道中法智分攝，相應四思及離欲界八無礙道相應八思，此十二思斷黑黑報業。第九無礙道相應一思斷黑白報業。初禪離欲乃至第四禪離欲第九無礙道攝，相應四思斷白白報業。餘非報業。無色善業此中不數，何以故。無二白非，謂斷彼自可遠斷白，故不說白。此經中世俗說中有。

(842c.10-843a.3)

色。有中善業是白有白報者，色界善業一向無穢汚雜黑。問無色界業勝非色界，何故不說？答二報故。色界受中陰及生陰，無色界唯有生陰。如是色無色可見不可見有對無對受報。又彼有二業五陰十善業道受報故說。黑白在欲中者，欲界善業雜不善業故是故說黑白。又一身中二種業可得，亦二種報，是故如是說，非黑即是白，黑白異相故俱說。不淨者，不善業名黑，彼有黑報，彼因穢汚穢汚故說黑，及非可愛故說黑報，唯說黑非穢汚黑不染污故

若有思能壞　彼諸業無餘
此說無間道　謂是第四業

若道能滅彼三業，彼道相應思是第四業。此業不染污故不黑，不可樂故不白，不斷界故無報。問何業幾思斷？答

說有十二思　斷於黑報業
四思能斷白　一思二俱離

說有十二思斷於黑報業者，黑業十二思斷，見道四法忍相應思，及離欲界欲八無間道相應思。四思能斷白者，四思斷白業，初禪離欲第九無間道相應思，乃至第四禪離欲亦爾，以善有漏法最後無間道斷故。一思二俱離者，欲界離欲第九無間道相應思，滅黑業及黑白業

(896b.10-c.9)

| | | |
|---|---|---|
| **4. The Three False Actions** | | |
| 問世尊說身口意曲穢濁此云何答<br>曲生於諂偽　穢從瞋恚生<br>欲生謂爲濁　世尊之所說<br>曲生於諂偽者，若業從偽生，是曲欺誑故。穢從瞋恚生者，若業從恚生，是穢一向惡故。欲生謂爲濁世尊之所說者，若業從欲生，是濁一向與垢故。<br>(814c.18-24) | 問曰：如世尊說，身口意業曲過濁等何者是耶？答曰<br>諂生謂爲曲　過從瞋恚生<br>欲生謂爲濁　世尊之所說<br>諂生謂爲曲者，方便諂他覆藏己罪心曲名諂。此在欲界梵世二上地，彼在意地修道所斷。若業從諂起以果故因，故世尊說曲。彼非曲性。過從瞋恚生者，從瞋生業以果故因，故世尊說過。欲生謂爲濁者，若業從欲生，果中說因，故世尊說濁。<br>(843a.3-12) | 問世尊說曲穢濁，此云何？答<br>曲者從諂起　穢從瞋恚生<br>欲生謂爲濁　世尊之所說<br>曲者從諂起者，諂者說曲。於曲相法所起業名爲曲，彼曲果故。諂者以不直故名爲曲。以諂所，因難出生死難入涅槃，喻如曲木。穢從瞋恚生者，二種穢：穢自身及他身故。瞋恚者名爲穢，於穢相法所起業名爲穢，彼果故。欲生謂爲濁，世尊之所說者，欲者染性故名爲濁。若業欲所起名爲濁，彼果故，與果似因，或<br>(896c.9-19) |
| **5. Mind and Mental States Causing Actions** | | |
| | | 問幾種等起？答<br>等起有二種　因及彼刹那<br>如前所迴轉　此亦隨迴轉<br>等起有二種因，及彼刹那者，有二種等起。因等起者，我當作所作。彼刹那等起者，若心住作彼業。問此二等起何等爲轉何等爲隨轉？答轉者，謂彼前若彼因等起者名轉，後者說 |

| | | |
|---|---|---|
| | | 隨轉，彼剎那等起說隨轉，問：[illegible]識身何等為轉何等為隨轉答。<br>若識修道斷　在意有二種<br>五種心說一　餘則說有漏<br>若識修道斷在意有二種者，修道所斷意識亦轉亦隨轉，以彼俱能起業故。彼亦善不善無記，彼善轉即善隨轉，不善無記亦如是，無記者威儀，工巧。善威儀心轉即彼隨轉，善穢污心現在前去者不然，以速起故，如旋火輪。工巧心亦如是。諸已說報生心不起身口業，五種心說一者，五識身說隨轉受自作故，非轉無思惟故。餘則說有漏者，見道斷心說餘，彼是轉能為因等起故非隨轉，不以見道斷心等起身口業，以微細故，內向故。若復見道斷心等起身口業者，彼業為見道斷為修道斷為俱道斷。若言見道斷者，無有色見道斷，明無明相違故。若言修道斷者，修道斷法而見道斷心等起者，此則不應。若言俱斷者，則有可分，此亦不然，如契經說，邪見人身口業說是見，彼亦說因等起。<br><br>(896c.20-897a.17) |

## 6. The Three Pure Actions

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|---|---|---|
| 問如世尊說三淨身口意，此云何答 | 問曰：如世尊說三種清淨三種寂靜，彼相云何？答曰 | 問何等為淨？答 |

| | | |
|---|---|---|
| 淨一切妙行　滿者是身口<br>謂無學意滿　即是無學心<br>淨一切妙行者，若有妙行是一切淨，離煩惱不淨故。問謂云何？答滿者是身口，牟尼意中身口妙行，是謂滿淨除一切罪礙故。謂無學意滿即是無學心者，若無學意滿是無學心。所以者何？無學心者，已逮得●文尼相故。<br>(814c.24-815a.3) | 一切妙行淨　無學身口淨<br>所謂意●淨者　即是無學心<br>一切妙行淨者，所有身口意若漏無漏妙行一切說淨。問曰，有漏妙行不淨處所云何說淨？答曰，與煩惱不淨相違故，彼少分淨能引●近第一義●淨故。問曰云何名淨？答曰，無學身口淨，無學身口妙行，名身口淨。所謂意●淨者，即是無學心，彼無學心名為意●淨，得牟尼相離煩惱語言，斷三界染故，猶●依有頂煩惱學身有起作意不寂靜，是故不說牟尼，牟尼者是寂靜義，為斷染水洗淨等故，是故說淨，為斷牟尼故故說身口意牟尼。<br>(843a.12-25) | 一切妙行淨　無學身口滿<br>所謂意滿者　即是無學心<br>一切妙行淨者，若所有妙行一切說淨，若身妙行是說身淨，如是比。問有漏法有垢，云何說淨？答煩惱相違故，引導第一義淨故。問云何滿？答無學身口滿，無學身口妙行說滿。所謂意滿者即是無學心，無學心說意滿，牟尼相故。問以何等故色陰說陰說滿非餘？答麁細故，心者第一義滿，以身口業比知止息，增廣故，煩惱熱不損故，意語不攻故，是故說阿羅漢滿非餘。問妙行淨滿何差別？答所作●善故說妙行，清淨故說淨，牟尼故說滿，復次愛果故說妙行，離煩惱故說淨，離癡故說滿。<br>(897a.17-b.3) |
| VII. Action and Its Effect<br>1. Five Effects | | |
| | | 已說業業果今當說<br>相似說依果　報則不相似<br>淨●及不淨果　是則說為報<br>依果者，謂善生善，如是比，當知說自分因。報果者，謂淨不淨果，如前說，報因與果相似者，謂依果，不相似者，善不善因無記果 |

所謂解脫果　離欲見異說
以功力所得　是說功用果
所謂解脫果離欲見異說者，解脫果謂斷也。以功力所得是說功用果者，若果以功力所招及斷，是說功用果
種種相諸法　其果唯一相
是說增上果　除前所起法
若多相諸法相似不相似唯一果，謂增上果。謂所作因，除前所起法者，除前生於後生非果。問增上果功用果何差別，答所作等成爲功用果，受用爲增上果。謂種植稼者有二果，受用者有增上果。

(897b.3-20)

## 2. Various Effects of Actions

已

說諸業假名果今當說

善惡不善業　是俱有二果
善或成三果　一果謂餘說

善惡不善業是俱有二果者，善業成二果所依果及報果，無漏業亦有二果，所依果及解脫果，不善業亦有二果，所依果及報果。善或成三果者，謂善有漏業能除諸煩惱是三果，所依果報果及解脫果。一果謂餘說者，謂除無記業是一果所依果，無餘

已說業

和合差別，業果差別今當說

善業不善業　是俱說二果
善或成三果　餘一果當知

善業不善業是俱說二果者，善業有二種果，彼有漏善有依果報果，依果者前生後生界地自分善，報果者無記。無漏斷煩惱業有依果解脫果，依果者前生聖道後生聖道，一切相似增長不減，解脫果者，前無礙道斷諸煩

已總說果，若彼果是業有

今當說

有漏斷結業　五果是有果
無漏斷結道　彼則有四果

有漏斷結業五果是有果者，世俗斷結道彼業有五果，彼後相似及增上是依果，彼業報是報果，彼結斷是解脫果，彼所招及斷是功用果，除自己餘一切法是增上果。無漏斷結道彼則有四果者，無漏斷結道彼業有四果，除報果，餘果如前說

(815a.3-12)

惱。彼不善業亦有二果，依果報果。善或成三果者，若有漏善斷煩惱者，彼有三果，依果報果解脫果。如世俗斷結道，除一果當知者，謂無記業及除無漏不斷結者，彼有一果，所謂依果。

(843a.25-b.9)

不善業四果　亦除善有漏
除無漏有三　無記業亦然

不善業四果亦除善有漏者，不善業四果，除斷結道，諸除善有漏業，謂方便道解脫道勝進道及聞等起，此諸業亦有四果除解脫果。

除無漏有三無記業亦然者，除斷結無漏，諸除無漏業，及無記業有三果，除報果及解脫果

四二及三果　三四亦復二
三二三亦等　是說為業果

善業者，以善法為四果，除報果，以不善為二果，功用及增上果。以無記為三果，除依果及解脫果。不善業者以不善法為三果，除報果解脫果。以無記法為四果，除解脫果。自分因、遍因以欲界身見邊見無記法為依果。以善為二果，功用及增上果。無記業者以無記法為三果，依果功用果增上果。以善為二果，功用果及增上果。以不善為三果，除報果解脫果

過去一切四　中未來亦然
中於中說二　未於未生三

過去一切四者，過去業以一切三世法為四果，除解脫果，不隨世故。中未來亦然者，現在業以未來法為四果，如前說。中於中說二者，現在業以現在法為二果，功用果及增上果。未生未生三者，未來業以未來法為三果，報果功用果增上果

自地自地四　或以他地二
若正思惟地　亦有解脫果

自地自地四者。自地業以自地法爲四果。除解脫果。如欲界繫以欲界繫乃至非想非非想亦如是。或以他地二者。他地業以他地法爲二果。功用果增上果。若無漏業以他地無漏爲依果。若正思惟地亦有解脫果者。定地或有解脫果謂無間道所證。

皆以一切三　三二一復五
二二次第說　謂是學等業

學業以學爲三果。依果功用果增上果。以無學爲三果亦如是。以非學非無學爲三果。解脫果功用果增上果。無學業以無學爲三果。依果功用果增上果。以非學非無學爲二果。功用果增上果。以學爲一果增上果。非學非無學業以非學非無學爲五果。以學爲二果。功用果增上果。以無學爲二果亦如是。

謂說三四一　四三及與二
四復一亦二　是說見等業

見道斷業以見道斷法爲三果。依果功用果增上果。以修道斷法爲四果。除解脫果。以無斷法爲一果。增上果。修道斷業以修道斷法爲四果。除解脫果。以無斷法爲三果。解脫果功用果增上果。以見斷法爲二果。功用果增上果。無斷業以無斷法爲四果除報果。以見斷法爲一果。增上果。以修道斷法爲二果。功用果增上果。

(897b.20-898a.25)

## 3. Actions and The Four Great Elements

問造色相是身口業是業何。四大造答

自地若有大　依於身口業
無漏隨力得　是彼謂之果

自地若有大依於身口業者，若欲界諸業是依於欲界大此所造故，色界業亦如是。問無漏諸業云何，答無漏隨力得是彼謂之果者，無漏色若依四大得即依彼地。若住欲界得道，彼身口業欲界四大造，如是一切地謂力「除色界欲及無色界彼若命終生無色中若未得而得身口業，是身口業即彼地四大造。

(815a.12-22)

問曰，彼身口業造色自性四大所造，彼何者業何四大造，答曰

自地若有大　身口業所依
無漏隨力得　是還依彼力

自地若有大身口業所依者。若欲界身口業，彼但欲界四大造，色界亦如是。無漏隨力得是還依彼力者，無漏身口業隨力所得，還依彼地，如是四大生，若欲界無漏道起，彼還依欲界，如是四大造無漏身口業應當知。如是色界還依彼地，如是四大造無漏業應當知。問曰，若生無色界，捨於學戒得無學戒，彼捨依何地戒，得依何地戒耶，答曰，隨依彼地生隨依彼地滅，依彼地過去戒，及依五地未來戒等皆悉捨之，更得依五地未來戒，五地者，謂欲界四禪。

(843b.9-23)

已說業有果，身業口業四大造今當說

自地若有大　身口業所依
無漏隨力得　此即是彼果

自地若有大身口業所依者，若欲界身口業即欲界四大造，色界初禪地身口業即初禪四大造，乃至第四禪亦如是，以。繫界故，煩惱合故。無漏隨力得此即是彼果者，無漏身口業隨所依力得，即彼地四大造，若住欲界無漏初禪正受，乃至第四禪彼身口業即欲界四大造，一切地生亦如是，不繫界故，非煩惱合故。若須陀洹斯陀含阿那含果及向佛辟支佛聲聞波羅蜜道法智比智品，依欲界身現在前，彼一切業欲界四大造，若依色界身現在前，彼一切業色界四大造，學生無色界依五地未來戒成就，若先彼地起無漏道，即依彼地過去，若彼得阿羅漢果，彼捨學戒得無學未來依五地戒。

(898a.25-b.13)

# VIII. The Three Obstacles to Attaining Enlightenment

## 1. The Three Obstacles

問如世尊說三障 業障煩惱障報障 是相云何
何答
無間無救業　應能生煩惱
惡道受惡業　障礙亦應知
此三法障礙者 必不受聖法 是故說障礙

(815a.23-27)

問曰 如世尊說三障 是相云何
答曰
無間無救業　廣生諸煩惱
惡道受惡報　障礙應當知
有三種障 所謂業障煩惱障報障 障礙聖道及聖道方便故名爲障 業障者五無間業 所謂殺母殺父殺阿羅漢破僧惡心出佛身血 作此業已必定次生無間地獄故名無間 殺母殺父棄背恩義故墮無間地獄 其餘三種壞福田故 煩惱障者謂勤煩惱及利煩惱 勤煩惱者數行煩惱 利煩惱者增上煩惱 現行煩惱名之爲障非成就者 何以故 一切衆生平等成就諸煩惱故 報障者隨所生報 非聖道器報過惡故 問曰 彼何者是 答曰 一切惡道北鬱單越無想衆生 一向是凡夫地故

(843b.23-c.8)

問世尊說三障 此云何答
無間無救業　廣生諸煩惱
惡道受惡報　障礙應當知
三障 業障煩惱障報障 謂障 障聖道及聖道方便故說障 除此三障 餘法雖爲障 然此三障五因緣易見易知 所謂處趣生衆人 彼業障者五無間業 所謂害父害母害阿羅漢壞僧出佛身血 此業報無間必生地獄中 是故說無間 有二因緣故得無間 背恩義及壞福田 彼害父母是背恩無間 餘者壞福田無間 罪最大者所謂壞僧 次出佛身血 次害阿羅漢 次害母 次害父 彼義雜品當廣說 煩惱障者 謂勤及利煩惱 有衆生煩惱勤而不利 應作四句 勤而不利者 數行軟煩惱 利而不勤者 增上煩惱不數行 亦勤亦利者 數行增上煩惱 不勤不利者 不數行軟煩惱 彼軟煩惱不利者 此說煩惱障 以依軟結便有中 依中便增故 若利煩惱不勤者非障 以不數行故 若俱者一切惡 不俱者一切應當知 善根亦如是 以行煩惱故建立障 非成就者 以一切衆生等成就煩惱故 隨其所應 彼煩惱障者 當知黃門扇提羅等 又復說難陀央掘魔羅等 如是比以說力故彼得見諦 舍利弗等非其境界 報障者 惡道處北鬱單越 曰無想天處 問 此障何者最大惡 答
所謂煩惱障　是說最大惡
無間業爲中　報障則爲軟
三障中煩惱障最大惡 次業障 次報障 以煩

惱障能轉業障業障轉報障故，又說業障最大惡，以一切因時可轉果時不可轉故，此則不然，彼或有煩惱障成就，或業障或報障或煩惱業障，或煩惱障報障，業障報障俱成就，以因果不俱故，彼業障者三方，煩惱障報障者五趣。

(898b.13-c.18)

## 2. The Act of Destroying The Buddhist Community

問如所說無間業其罪最大，謂破僧，僧破有何性？答

偈不和合性　應知是僧破
不隱沒無記　是不相應行

僧破者，是不和合性，不隱沒無記不相應行陰攝，破僧罪是妄語，因何人誰成就？若

破者則是僧　罪則破僧人
彼受一劫報　無擇地獄中

破者則是僧罪則破僧人者，僧成就破，破僧人成就罪，彼受一劫報無擇地獄中者，破僧罪無擇地獄中受一劫報，若作餘惡行隨餘地獄報，彼或無擇或後不能破僧，破僧後作餘惡行，彼一切皆無擇地獄果，若多行惡行者所受身，廣大而柔軟多受苦惱，餘無間業後不能破僧。僧者，要族姓端正戒聞才辯如是之人乃能破僧，以彼自立為大師故，犯戒者

非增上。問云何壞僧。答

大師及是道　諸比丘異忍
破壞和合僧　所謂見行。增

大師及是道諸比丘異忍破壞和合僧者。謂比丘起如是希望。提婆達多是我大師非瞿曇。彼所制五法是道非八正。當知是壞僧。又說受等見聞供。增。問何等人破僧。答謂見行增上者。見行人壞僧。惡希望故。非受行人。輕動故。問爲在家人壞僧爲出家。答比丘受具足比丘壞僧非在家非沙彌非比丘尼。若彼心住壞僧。即彼心是果。六識身一一現在前。壞僧幾亦如是。問何處壞僧爲幾人。答

三方極少八　是則羯磨壞
閻浮提至九　是則法輪壞

三方極少八是則羯磨壞者。三天下羯磨僧壞。極少者至八。以四人名僧非三故。若於一住處界內。二部僧各別作布薩羯磨。當知是僧壞。問何處壞法輪爲幾人。答閻浮提至九是則法輪壞。閻浮提法輪壞非餘處。以此有道則有異道。若此有大師則有異師。極少至九人。乃至二部各別。有一人作所同者教僧者僧隨順者教無慚無愧部。謂提婆達也。問爲壞衆僧爲凡夫僧。答凡夫壞。非聖人。以正定聚故。不壞淨故。又說得忍凡夫亦不壞。已入決定聚僧世尊不壞作屬故。問住何分僧不壞。答

不結界前後　牟尼已涅槃
息肉未起時　及無第一雙
於此六時中　則無壞法輪

有六時僧不壞，謂不結界，結界因緣前已說。亦非前亦非後，以此二分中僧一味故。亦非大師般涅槃後，無異師故。亦非未起惡戒惡見息肉，亦非未建立第一雙，以僧壞不經一宿別住第一雙還和合故。或有欲令七因緣不壞，謂大師在彼無威光故，非一切諸佛悉有壞僧由行故。

(898c.18-899b.11)

## 3. The Worst Action and The Finest Action

問

此業何等最大惡？答

若業壞僧者　是說爲極惡

謂業壞僧是業最惡，是阿鼻大地獄住劫。問何者最大妙？答

第一有中思　當知彼最大

非想非非想處於有第一，彼地攝思是大妙極大果，彼八萬劫壽報。

(815a.28-b.5)

問

曰此三業中何者最爲大惡？答曰

妄語破壞僧　當知極過惡

有頂世中思　善中最大果

妄語破壞僧當知極過惡者，一切業中破僧妄語最爲極惡，彼得阿鼻地獄經一劫住。十三聚火圍遶其身。何以故，彼法非法想非法法想，亦破壞見法想破僧起異道故破壞法輪。是故此業一切業中最爲極惡。有二種破僧，謂破法輪及破羯磨。破羯磨者同一界內別處布薩作羯磨等。問曰，何者善業得最大果？答曰有頂世中思，善中最大果有頂正受思，一切善中得最大果，彼八萬劫極寂滅故。

問此五無間業何等最大惡？答

妄語破壞僧　於諸業最惡

第一有中思　是說最大果

妄語破壞僧於諸業最惡者，壞僧妄語是爲最惡，以轉法身故。法者佛所重，以彼廣方便轉故，壞僧者極亂大衆故。若僧壞未起升離生者，不起升離生亦無得果亦無坐禪學問思惟業生，大千世界法輪不轉。若僧還和合者未起升離生者起升離生及得果離欲漏盡坐禪學問思惟業生，大千世界法輪復轉。問此說妄語最大罪，又餘處說意業及邪見是，諸大罪有何差別？答五無間罪中妄語

| | | |
|---|---|---|
| | 果報因緣故有頂中思說爲大果。餘金剛定相應思一切大果彼一切結究竟盡果故<br><br>(843c.8-22) | 爲最大三業中意業爲最大。五見中邪見最爲最大，復次根深故妄語最大罪，滿大衆故意業最大罪，斷善根故邪見最大罪，問何等業最大果，答第一有中思是說最大果，以彼思於非想非非想處八萬劫壽以報果故說。解脫果者金剛三昧相應思最大。以彼思永斷一切煩惱得果故。又說一思種八萬劫。然後多思成滿，如畫師先以一色作摸後布衆彩。又說一時正受一行一緣，衆多思現在前，於中或有思受十千劫壽，有三十千劫四十千劫壽者，此說大劫數<br><br>(898b.11-c.6) |

TITLE OF THESIS A Study of the Abhidharmahṛdaya: The Historical Development of the Concept of Karma in the Sarvāstivāda Thought

MAJOR PROFESSOR Minoru Kiyota

MAJOR Buddhist Studies

MINOR South Asian Language and Literature

NAME Wataru S. Ryose

PLACE AND DATE OF BIRTH Nagasaki, Japan, May 24, 1956

COLLEGES AND UNIVERSITIES: YEARS ATTENDED AND DEGREES

Otani University, Kyoto, Japan, 197501981. B.A. (Philosophy) 1979; M.A. (Buddhist Studies) 1981.

University of Wisconsin-Madison, 1982-1987. Ph. D Candidate (Buddhist Studies) 1984; Passed the Thesis Defense, 7/87

MEMBERSHIPS IN LEARNED OR HONORARY SOCIETIES

International Association for Buddhist Studies (USA)

PUBLICATIONS 'Amerika niokeru bukkyokenkyu no doko' (Japanese), Shinshu (Kyoto, Japan: Higashi Honganji Temple), September, 1984, pp.80-86; 'Betugedaturitsugi no sha' (Japanese), I.B. K. (Tokyo, Japan: Tokyo University), Vol.34, 1986, pp.769-771; 'The Position of the Abhidharmahṛdaya in Historical Development of Sarvāstivāda Thought' ARI (Kyoto, Japan: Abhidharma Research Institute), No.5, 1986, pp.1-6.

CURRENT DATE 7/20/1987

F-5266